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Home Mission Study

Text: THE UNITED PRESBYTERIAN CHURCH AND ITS WORK IN AMERICA

By Rev. W. E. McCulloch, D. D.

CHAPTER V—ORGANIZATION AND SERVICE

By Mrs. Haidee Ewing Rankin

"A long pull, a strong pull, and a *pull all together*."

"Organization 'is the great word of the present age.' It stands for intelligent co-operation of persons, careful utilization of resources, realization of plans and accomplishment of purposes through systematized labor. In its simplest form, organization is the banding together of individuals who agree to work harmoniously for certain definite ends. Our system is, of course, of the Presbyterian order." (Text).

What is Presbyterianism? Dr. William E. Moore says Presbyterianism is both "a policy and a doctrine. As a doctrine it is commonly known under the name of Calvinism. As a policy, it is known as a system of church government which rejects alike the rule of one man and the rule of extemporized and irresponsible assembly; but which asserts the right of self-government through its chosen representatives administering rule and discipline in accordance with the word of God. That doctrine asserts the sovereignty of God over all men and affirms the personal responsibilty of every man to God, who alone is Lord of the conscience. It knows no mediator between God and man, save the Lord Jesus Christ. It recognizes no authority in spiritual things that does not rest for its sanction upon the revealed word of God, which it holds to be the only infallible rule of faith and conduct."

The name Presbyterian is derived from the Greek word, *presbuteros*, meaning "elder," a word occurring one hundred times in the Old Testament and sixty times in the New Testament. "Government by representative elders is embedded in all Bible history and instruction. It has been quaintly but aptly said that the first General Assembly was called by Moses and assembled in Egypt. His

authority to issue this call is given in Exodus 3:16 and the book of Deuteronomy is the farewell address of Moses to these elders in the hearing of the people." (Hayes).

The four basic principles of Presbyterianism are (1) the supreme headship of Jesus Christ; (2) parity of ministers; (3) the right of the people to participate in church government; and (4) the right of private judgment in all matters of religion. (Standard Dictionary).

"There is no necessary connection between government by chosen representatives and the doctrines of grace; but the affinity between them is so close that given the one, we naturally expect the other. Towns, cities, states, the nation are counterparts of the Session (Presbytery, Synod and General Assembly. Free institutions in civil life are the necessary corollary of the doctrines of grace." As Dr. McCulloch says, "Presbyterianism has proved to be the dependable ally of democracy."

The Congregation, "a company of believers" "bound together by the tie of a common faith in Jesus Christ" whose purpose is to establish and extend the Kingdom of God on earth, is the unit of our system of government. The Session, composed of ruling elders elected by the membership, becomes the ruling body and has the spiritual oversight of the congregation.

A group of congregations constitutes a *Presbytery.* Our largest Presbytery is Monongahela with forty-seven congregations and mission stations and our smallest is Uncompahgre with two mission stations. A presbytery is made up of a minister and an elder from each congregation and ministers "without charge" who may be on the roll of that presbytery. Just as the Session has oversight of the congregation, so has the Presbytery oversight of the congregations of which it is composed.

A *Synod* represents a group of Presbyteries. It is composed of all ministers in the presbyteries and an elder from each congregation. As the Session has the oversight of the congregation and as Presbytery has oversight of the congregations, so has the Synod oversight of the presbyteries which compose it.

The General Assembly is our highest ecclesiastical court. It is made up of commissioners, an equal number of ministers and elders from different presbyteries. Representation is decided as follows:—

"Each Presbytery which consists of not more than seven ministers shall be entitled to one minister and one ruling elder. Larger presbyteries shall be entitled to one minister and one ruling elder for each additional seven ministers or major fraction of that number."

The General Assembly has general oversight of all the work of the church and is responsible to the membership which it represents.

AGENCIES OF THE GENERAL ASSEMBLY

The Boards of the Church are "the great educational and missionary organizations of our denomination, responsible for the planning and carrying on of activities in the various fields of service."

The Board of Home Missions, located in Pittsburgh, is composed of

twenty-seven members, nine being assigned to each of the three departments. The General Secretary, Dr. R. A. Hutchison, has served since 1907 and during his regime he "has witnessed the growth of the Home Mission work by the addition of Mountaineer Work, Alien Work, Evangelism, Social Service, Sabbath School Work, and the merging of the Freedmen's Board and the Board of Church Extension with the Board of Home Missions."

There are three departments under the Board of Home Missions: (1) The Department of Home Missions, (2) The Department of Church Erection and (3) The Department of Work among Negroes.

The Department of Home Missions has to do with Evangelism, Social Service, Work among Foreigners, Mountain People, Utah Gospel Mission and Work in Presbyteries. In preceding chapters of our text, consideration has been given to all phases of the work of this Department except that of Evangelism and Social Service. Evangelism is under the care of a special Committee of the Board. This Committee sends out literature bearing on the subject of evangelism; it arranges for, and conducts conferences to be held preceding the meeting of General Assembly and encourages similar conferences to be held in synods, presbyteries and congregations. It sends representative ministers and Christian workers to our different colleges to minister to and to secure an expression of the spiritual life of the student body.

Our Social Service work has for years had as its Secretary Dr. H. H. Marlin. Dr. McCulloch gives a brief but graphic account of Dr. Marlin's first address before the General Assembly and its reception (1911). He says some of the conservative fathers "sat up straight in their pews, and flashed hostile glances at the speaker as he presented his sentiments concerning child-labor, wage slavery, poverty exploitation of the poor, political corruption, municipal mis-rule and kindred topics." But times have changed within the last decade and "the sentiments that then shocked the souls of the righteous are received today as orthodox utterances expressive of Gospel truth as applied to sosial iniquities and social needs."

The Department of Church Erection continues to perform under its new name the same duties as when under the old name, Board of Church Extension. A majority of our congregations have enjoyed the favor of this Department and understand and appreciate its work.

The Department of Work among Negroes, formerly known as the Freedmen's Board, carries on its work among the Negroes with the belief that "in the Gospel of Christ there resides the power that will ultimately conquer race prejudice and harmonize race relationships."

The Board of Foreign Missions is located in Philadelphia and consists of fifteen members and superintends all of our Foreign work. The Foreign Department of the Women's Board cooperates heartily with the Board of Foreign Missions and makes liberal contributions to the work.

The Board of Education, located in Chicago, is made up of twelve mem-

bers and has four departments: (1) The Department of Finance which does the work suggested by its name. (2) Department of Colleges. A Committee of three keeps in close touch with our colleges and looks after the spiritual interests of students attending them and also those of our young people who are attending other institutions of learning. (3) Department of Recruiting and Training. "The committee in charge of this department arranges each year for the presentation of the matter of life enlistment to college students. The Student Beneficiary Fund is under the direction of this department."

YOUNG PEOPLES WORK

The Y. P. C. U.

"The future of the United Presbyterian Church, its organization, its spiritual ideals, its purposes, its efficiency for service in the Kingdom of God, will depend very largely upon the education and training and development of our young people within the next five or six years." (Text). Our Y. P. C. U. was organized just eight years after Dr. Francis E. Clark launched that magnificent organization the "Young People's Society of Christian Endeavor." Though our Y. P. C. U. was not founded until 1889, there were numerous local organizations, some of them dating back to near the time of the union in 1858. The name of our "Young People's Christian Union" belonged originally to our organization in Salem, N. Y. and was adopted as the name of our denominational organization a year later. The initial movement toward denominational organization was sponsored by the Sabbath School Committee of the Board of Publication and its paper, *The Young Christian*, proved a channel through which much was accomplished. Two years before the general organization this Committee received reports from 161 societies and the next year the number reporting increased to 251. At the suggestion of Dr. J. M. Fulton, committees from our Allegheny societies met and decided "to issue a call to the young peoples' societies of the whole church to a convention to be held in Fourth Church, Allegheny, April 30 (1889) at 7:45 P. M." The object of the convention was "to consider and formulate the best plans for young people's work in the church." In response to the call more than 500 delegates responded, these representing 81 congregations and 39 presbyteries. Dr. Francis E. Clark, the originator of the C. E. gave two addresses at this convention. The General Assembly was memorialized to appoint a committee to superintend the young people's work and to make *The Young Christian* distinctly a young people's paper The memorial was granted and Dr. J. M. Fulton was made Chairman of the Committee. This Committee provided constitutions for the denominational, presbyterial and congregational societies and *Young Christian* became *The Christian Union Herald.* Since the beginning the growth and development of our young people's work has been encouraging. Annual conventions are held in almost all presbyteries and the denominational organization meets each year. It met last year in New York and spans the continent this year by meeting in Washington State. On the whole these conven-

tions have been well attended and while there have been "lean" years just at present the tendency seems to be toward a decided increase in attendance. The Minutes of 1925 report a total membership of senior and intermediate societies of 22,821 with offerings amounting to $50,199. Mr. Moses M. Shaw is now full-time Secretary, a timely provision. "That there is plenty of room for improvement for growth in membership, for development of resources, for commanding and utilizing the energies and talents of our young men and women for the service of the Kingdom of our Lord, is manifest to any one who looks, even casually, into the records of recent years." (Text) Secretary Shaw in his report covets for the young people's work an increased interest on the part of the eldership and the Y. P. C. U. alumni.

"The young people of today are subjected to peculiarly dangerous temptations in an era of violent reactions, but are probably no worse than those of fifty, or a hundred, or a thousand years ago. They are more daring and, in all liklihood, a little more candid and a little more honest. Perhaps more than those of preceding generations they are asking for reality. They are hungry for the truth, they are ambitious to do things worth while, and, if, by our example and teaching, we can make them sure of God and right, they will not hesitate to attack the very gates of hell. Let us see to it that youth gets a big enough challenge in the grand and awful day." (Text).

The Board of Publication and Sabbath School Work is located in Pittsburgh and is made up of fifteen members. There are three departments, Christian Education, Missions and Commercial Business. The Department of Christian Education has two Committees, one for Bible School work and one for Devotional Literature. Mr. J. Brad Craig is full-time Secretary of Bible School Work. Under his direction it is hoped that Bible Schools throughout our denomination will be well organized and equipped. Effort in this line is being made through conferences, printed suggestions, leaflets, letters etc. This Department has a page in the *Christian Union Herald,* which is used for instruction, information and inspiration. It provides programs for special days and through its publication of the *Herald, Youth's Evangelist, Olive Plants* and lesson helps it reaches all ages with gospel instruction. The Minutes of 1925 report a grand total in all departments of the Sabbath School of 159,363 with an average attendance of 58%.

The Board of Ministerial Relief. Dr. McCulloch quotes thus in the text: "That the minister makes ends meet stamps him as the master business man of his time." One of the valuable findings of the Inter-Church World Movement Survey is the status of the ministry financially. It revealed that the average salary of ministers in eighteen denominations was in Pennsylvania $1,184; in New York $1,236; in Kansas $932; in Nebraska $980; in Kentucky $562 and that not half the ministers in the United States received more than $700 and over 12% received $500 or less (1920). "The cost of living has (1920) increased 81% since July,

1914. The average ministerial salary has not increased even 20%. Church janitors and secretaries have had a salary increase of from 50% to 80%." Our denomination leads all others in America with an average salary in 1925 of $2,279 but we are lagging behind in our provision for our workers when they retire from active service. The amount of "relief" given to aged ministers, widows and orphans constitutes but "a *small portion* of the *debt* which the church owes to its faithful workers."

THE WOMEN'S BOARD AND GENERAL COUNCIL

The Women's Board is located in Pittsburgh and is made up of fifteen members elected by the Women's General Missionary Society. It has the following Departments: Thank-Offering, Home, Foreign, Freedmen, Indian, Temperance and Reform, Literature, Parsonage, Young Women's, Junior, Ministerial Relief, Transportation, Finance and Statistical. The Secretary of each Department presents a report at the annual meeting of the W. G. M. S. and the Board submits a report annually to the General Assembly. Two representatives are appointed to address the Assembly at its annual meeting.

The General Council was created by action of the General Assembly in 1923. It takes the place of the former Missionary and Efficiency Committee with additional responsibilities and has a membership of twenty-one. "The organization receives and distributes all missionary funds contributed for the General Budget; also moneys for benevolent and relief purposes." The Council's report for 1925 tells us that $6,225,060 were distributed which represented an average per member of $37.09.

The Council seeks the organization of a Missionary Budget Committee in each congregation and through this committee to keep information concerning missionary endeavor constantly before the membership. The Council is responsible for the Every Member Canvass, "a matter of tremendous importance." The Council recommends the distribution of funds of the General Budget on a percentage basis to various missionary agencies.

THE NEW WORLD MOVEMENT

"The biggest, most comprehensive, most inspiring task ever undertaken by the United Presbyterian Church is the New World Movement. It involves every phase of our denominational life and embraces the whole field of service." (Text) In authorizing the undertaking, the General Assembly recommended the prosecution of "a plan to secure

The Dedication of Life

The Enlistment of Prayer, and

The Necessary Funds

to occupy and evangelize our fields and to equip and endow our educational institutions at home and abroad." The spiritual element was strongly emphasized from the beginning. Thousands of intercessors were enlisted, family altars were restored and others erected, an evangelistic campaign was begun and appeals for life enlistment made, a survey of our fields at home and abroad was made which revealed the funds necessary to meet the needs. The total askings amounted to $16,715,208. A syste-

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United Mission Study Course

PRAYER AND MISSIONS

By Helen Barrett Montgomery.

CHAPTER V—PRAYER IN THE LIFE OF ORIENTAL CHRISTIANS

By Mrs. John P. White

"One of the greatest miracles and pieces of evidences of Christianity is the prayer life of Oriental Christians, newly won to Christ. In all these multitudes of India, China, Japan, Africa and the Islands of the Sea we find the same phenomenon—they pray."

This month we give the personal testimonies of missionaries and of Oriental Christian themselves, to show how these dear Christians have learned the secret of prevailing prayer.

A Longing For "Steamers of Faith"

By Mrs. D. S. Oyler

UNSUPPORTED by the power of prayer the task of the missionary is most hopeless. It is far beyond the limit of his futile strength to change the habits of a people made strong by generations of blind unbelief. However, the missionary knows that through prayer the seemingly impossible becomes possible, and thus, one by one, individuals are led out from darkest heathenism into the glorious Light of the Gospel.

Shulla Christians, and I am sure the same can be said of native brethren in other parts of Africa, have a simple, child-like view of prayer. They often pray for the simplest of things, and then again they rebuke us for our lack of faith.

A very interesting side-light on Shulla prayer life was brought to our attention a few years ago. We were planning to go to Khartoum, and one of our servants was going with us. At that time the Christians were only three in number, and this servant was an enquirer. From the latest news of the whereabouts of the boat it seemed very probable that it would arrive in the middle of the night. That evening the three Christians invited the enquirer to supper, and they closed with prayer. One petition was that the boat might be delayed until after sunrise so that the travellers would have a night of rest, and those who remained might have the privilege of going down to the river bank to bid them farewell, without disturbing their night's rest. They did not expect the boat that night. True to their petition it arrived after sunrise the next morning. An accident had occurred which detained the boat four hours, otherwise it would have arrived at two o'clock in the morning. The satisfaction of the Christians was as great as the displeasure of the engineer, over the accident.

We have often been strengthened by the public prayers of Shulla Christians, but we have wondered frequently just what they ask for when they pray in private. The best way to ascertain this was to enquire,

and a number of the Christians were interviewed.

The first to be interviewed was Dak. He is the son of a minor chief. He was baptized Jan. 21st, 1923. For some time the chief burden of his prayer has been for the conversion of his relatives and friends. Among those who are now confessing Christians he made Opinyo, Yo, Yiak, Olum, Angong, Knujok, Otong and Akim special objects of prayer. The first on the list to be baptized was received into church membership Dec. 7th, 1924, and the last Dec. 6th, 1925. He follows up his prayers by consistent personal work. He says, "And I also pray that I may escape from sin and danger, and be kept by God." He is at present praying for more than ten friends by name.

Judio was baptized June 7th, 1917. He says of those who are now Christians that he prayed for the conversion of Odok, Ding, Col, Olam, La, Gwong. The first from this list was baptized March 6th, 1921, and the last was received Dec. 6th, 1925. He also said this, "I am now praying for others to accept Christ. I have prayed for rain. I have prayed for grain. Once when it looked as if a fight were coming I prayed that God would prevent it, and it did not occur."

Ajok, who was baptized Sept. 6th, 1925, said that he prays constantly that the Holy Spirit may keep him from sin.

Akokwin, who was baptized Sept. 6th, 1925, is a Shulla by birth, but he was carried to the Northern Sudan, and while there he accepted the Mohammedan religion. He said: "I pray that I may live strong before God; that my children and I may have sufficient food, and that my children may become Christians."

Ayik, who was baptized Jan. 21, 1923, said, "God is great. I pray to Him for food. When I am going to do any work I pray that I may succeed. I have prayed for Ding, Deng, Awak and Obleji." The boy Awak was baptized Dec. 6th, 1925.

La who was converted March 6th 1921, is intensely interested in getting an education. He is a teacher in the boys' school. He said: "I have been praying for the school that the numbers may increase, and now there are more boys than ever before. I have also been praying for the Boarding School, that soon it may be large. I prayed for the conversion of Deng, Yo, Opinyi, Tipo, Dak and my wife." (Just on the last Sabbath he had the joy of seeing his wife baptized). He continued, "I am now praying for many others. I pray that the feuds may stop so that we can go out freely and teach the Gospel to others."

Nyanun, who was baptized Aug. 19, 1923, said: "I pray for food, and I pray when I am going to sleep. I always pray before I teach the Sabbath School lesson. I am praying for the salvation of my wife, and for the people of my village. None for whom I am praying have accepted Christ." Perhaps one reason that his prayers have not been answered sooner is the fact that he comes from a distant village, and does not often have an opportunity to teach those for whom he is praying.

Oweti, who was baptized Feb. 23, 1920, says: "I prayed for Nyikuko and Fakwan. I have long prayed for my mother, and my heart is tired because she has not accepted Christ. I

have prayed for food and other things, and have always found them. I have prayed for a wife." Nyikuko and Fakwan were baptized Dec. 6th, 1925, and he is in a fair way to get his wife because he has paid most of the cattle for her. He had to help other relatives get married, and so his own marriage has been delayed.

Bwogo, who was baptized March 6th, 1921, is a brother of Juido. His testimony is the most striking of any whom we interviewed, and he seemed to have absolute confidence that his prayers will be answered. He is a tireless and tactful personal worker, He said: "I have prayed for my relatives. I prayed for Olam, Ajing, Chol, Yomaiki, Otong, Ding, Kunjok, Akokwin, Fawang, Fakwan and Dewin. I am still praying for my relatives and the people of my village." The first of those he mentioned was baptized Dec. 7, 1924. The last one mentioned was baptized Dec. 6th, 1925. He continued, "I have prayed for food. Once, some time ago, when we lacked meat, and the people were hungry, they had been fishing, and were not successful. I called the young men together, and told them I would pray for success, and that we would then go and catch some fish. All the people of the cattle pen laughed at me, and cursed me. The people said to me, "You are foolish. Have we not tried, and found the fish all absent?' " It took some courage for him to stand up before all the people and be jeered at. Bwogo says that he prayed, and "then the people followed me to fish, and we got many fish. Everybody had plently of fish, and we even got a crocodile." Does this not remind one of the disciples of Jesus, who toiled all night? It shows what courage and assurance can do, for in spite of the fact that they laughed at him they followed him to fish.

Bwogo also told this incident of his prayer life—"Akol Dak, a prince, came to me once and said, "You believe in Jesus, but I believe in Nyikang. You have a fish spear, and I have a fish spear. Come, we will go to the river bank and I will pray to Nyikang, and you will pray to Jesus, and we will see to whom the answer will come. I went with him to the river bank, and as we stood there he prayed and I prayed. I soon took a big fish, and he took nothing. He said 'Your God is true.' "

"Another time it was very dry, and I said to my brother Nyaweila, 'Come, we will hoe your field today. He said to me 'There is no need to hoe it because the ground is very dry, and it is not going to rain. If we hoe we will just lose all the work on it.' Then I prayed, and after that, we hoed the field. The next day it rained, and I said to Nyaweila, 'See, God does hear and answer prayer.' And Nyawelia said 'Yes.' "

Ajing, who was baptized June 7th, 1925, told us the following, "I prayed for Okic, who was baptized the other day. I am now praying for my wife and my relatives, that they become Christians."

Yomaiki, often called Mike, who was baptized Sept. 6th, 1925, said, "I am praying for my wife and my child that they may become Christians, and that we may be like La and his family—all Christians. I prayed all night for my child when the little

one was dying. No man could have saved his life. God heard my prayer, and the little one was saved by Him."

Owau, the brother of Ajing, who was baptized July 27, 1919, told us: "I pray God may guard me and keep me from sin. He knows that my temper is hot. I am praying also for my wife and my children." His wife asked for baptism just a few days ago, and will be baptized at the next communion service, God willing.

Not long ago, at one of the sessions of the teacher training class, Nyidok the first Shulla to be baptized prayed thus, "O Lord, some of us have ambatch boats. They are brittle, and soon wear out. They are easily upset by anything that comes along in the river. Some of us have canoes made from a trunk of a doleib tree, or some other tree. But only very few of us have ever travelled in a boat which has feet (i. e. a river steamer). And thus it is with those who believe. Some have a little faith, some have stronger faith, and the foreigners (missionaries) have faith which is strong, like a steamer. Give us stronger faith. Wash our insides that there may be no sin, and that we will always work for our relatives who have not been baptized."

What a rebuke this prayer was to our "little faith!" And what an inspiration it was to live a truer, purer and more useful life, as God wants us to live!" As these Shulla Christians pray for a pure life, for a life free from sin, and for faithfulness in leading others to the feet of Jesus, God is answering their petitions. We can daily see them grow in grace, and the outlook for the future is most bright.

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matic canvass over the whole church was made and closed with a subscription of $10,805,357 with payments to be made within five years. Our text gives a record of achievements made possible through the finances of the N. W. M. that is well worth careful consideration. The record of spiritual achievements cannot be reduced to figures but are even more inspiring and encouraging than that of finance. The increased number of tithers, family altars, intercessors and the increased membership both at home and abroad are causes for thanksgiving and become a strong "urge" to carry the Movement forward to completion.

While we are a well organized denomination yet we need more spirit and more life. "A spiritual organization is the pledge of spiritual service. 'NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH JEHOVAH OF HOSTS.'"

MARK THIS: If all who read these lines would thus lay hold upon God, with holy violence and unconquerable persistence of faith-filled prayer, a good many things would give way against which we have been beating with our puny human wisdom and power in vain. The prayer-power has never been tried to its full capacity in any church. If we want to see mighty wonders of divine grace and power wrought, in place of weakness, failure and disappointment, let the whole church answer God's standing challenge: CALL UNTO ME, AND I WILL ANSWER THEE, AND WILL SHEW THEE GREAT AND MIGHTY THINGS WHICH THOU KNOWEST NOT.

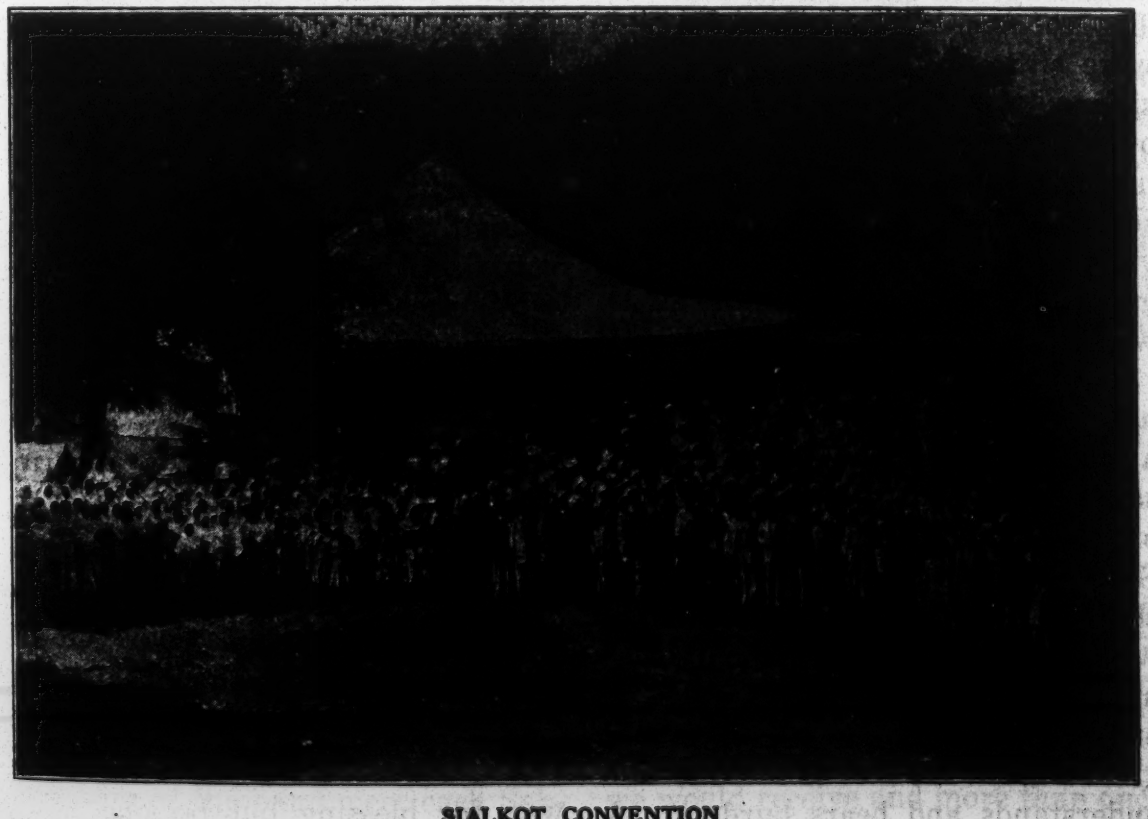
—Hudson Taylor

Sialkot Convention Prayer Rooms

By Miss Hazel Bennett

THE Sialkot Convention has long held a large place in the life of the Punjab Church. It was at one of these conventions in 1905 that revival fires started which are even yet burning in many hearts. God took men from a people that were no people and made them princes in His Church. Some of them are still among the most effective witnesses for Christ among these multitudes of people. From the very first the "Prayer Rooms" have been places of power and blessing. We call them the "Power Houses" and such indeed they are. Satan is exceedingly busy in such a gathering where tremendous issues are at stake, so we need to continually be on our guard. The prayer work at such times must be effective intercession if it is to avail and praise must also have a large place in it. There are two convention prayer rooms one for men and one for women. These are open and used day and night. Many of the convention burdens and problems are sent to these rooms for solution.

My first acquaintance with a prayer room was in the winter of 1908 when I was a new missionary studying the language in Sialkot. The girls of the school used the room set apart for prayer so effectively that a great revival started which soon spread to other schools and localities. The windows of heaven seemed to have literally opened and our hearts could scarce contain the blessing poured forth. The next autumn I had an opportunity to attend my first Sialkot convention and I often found my way to the special room for prayer. This room is unfurnished save



SIALKOT CONVENTION

for matting and carpet, a small table for a lamp or lantern, and some appropriate texts on the wall. There is not room for both people and chairs so of course we do without the chairs and sit on the floor. This gets pretty hard at times, even if you do remember to take a cushion but it is strange how little one cares when there are so many big things to pray for. I will give a few illustrations which come to my mind in connection with the work of the women's prayer room as I know more of that than I do of the men's.

One night a large group of girls rushed into the room after the evening meeting. They said they had been in heaven and as we looked into their shining faces we could not well deny it. They had heard a wonderful message on "The Church, The Bride of Christ" and their hearts were full as they realized the wonderful thing God was waiting to do in His people. The room quickly filled and people were sitting on the veranda at one side and out in the courtyard at the other side of the room. Hours passed like moments before we were aware, so spontaneous was the praise and so very real the intercession. Only the great day, when rewards are given, will reveal the victories of that night.

A young Mohammedan girl who had recently become a Christian had a burden of intercession for her unsaved relatives that broke the hearts of those who listened to her pleading. She was such a babe in Christ yet she had learned much. A Christian wife and mother whose home life was unwholesome and unhappy, came in one night and poured out all of her great need at the feet of the One who understands and bears burdens. A group of young Christian girls had come many miles from another province and each girl brought a hungry heart. They listened to a splendid message on the Holy Spirit and were anxious that He should fill their lives. There were desperately in earnest but seemed to get no relief. It was terrible to watch their agony of soul because they did not have God's best. A missionary from South India was in the room and she was able to show them how ready God was to give, whenever they were willing to take in faith. Their sorrow was soon turned to joy and their hearts were filled with praise. I cannot forget how the very light of heaven lit up their faces as they left the prayer room satisfied. They were so eager to go back to Rajputana and tell how great things the Lord had done for them.

A Mohammedan woman had listened to the gospel message many times and had consented to its truth but hadn't let Christ come into her heart. Her latest excuse was that a lawsuit was pending which would surely go against her if she became a Christian and she could not risk losing the large sum of money this involved. She came to some of the convention meetings and was much convicted. She too, sought the place of prayer and received such a vision of her Redeemer that she was glad indeed to give up something for His dear sake. She stood before a large group and told how she had been tempted to let mere things stand between her and her Saviour but of how wonderfully He had heard her prayer and saved her.

A Christian girl had come a long way for blessing but became more

and more miserable. She was overwhelmed by the knowledge of her guilt but she couldn't seem to receive the Christ she had known only in name. She decided to go home but a force not her own, held her back. Many prayed and talked with her and then turned away almost in despair. That very day a message on the Grace of God was given with power and her heart was satisfied and made all new.

At times the conflict has seemed very real indeed and one has trembled to feel the terrible strength of the "principalities and powers in heavenly places" arrayed against us but it is joy to know that the victory is Christ's, even now. Sometimes the enemy is so subtle that one scarcely recognizes him and again he is so terrible in his aspect that one wants to turn from him in fear. It is no easy task to uphold our end of this great work of God. The real work in these prayer rooms not only tests one's faith but all his powers whether physical, mental or spiritual. The joy burdens too, often task our limited capacity as we understand a little better about the angel's joy when lost folks get found.

During this last convention an old village woman often frequented the prayer room. Her clothes were coarse and she couldn't change them often enough to make sitting beside her an unmitigated delight. One day she seemed distressed and I thought she needed help so took her to a nearby room where we could be alone. When I asked her what her trouble was, her face lighted up and she said "Why Miss Sahiba I haven't any trouble but God is my God." She had just been overwhelmed with the wonder of her possession. I found her in the room again and we had prayer together. I wish you might have shared my joy as I listened to her petition. She was thinking of her village and its needs and how she might become an effective witness of the things which she had seen and heard. There were no high sounding phrases in her prayer but it was very real and I know it was heard; such prayers always are. Many times since then as I have seen the need in the villages, the sin, the ignorance, and the indifference and have realized anew the immensity of the task and the weakness of the village Church and city Church too, for that matter, I have remembered my dear friend of the prayer room and her God and her wonder and her request and remembering, I have thanked God and taken courage.

An Open Door in Answer to Prayer

By Anna B. Criswell

THE Student Volunteer Band of Pressly Memorial Institute of Assiut, Egypt is composed of teachers and girls who have promised to do definite work for Christ. The members of the band meet each Sabbath at 3:30 p. m. and after a song and prayer start out to different sections of the city.

In the early days of the work we weren't always sure of the reception we would receive and more than once

a meeting had to be given up because of opposition.

At the time of this incident all the members of the band had a place to work except Tuhfa and myself. We prayed that God would show us a place to begin. Tuhfa was full of eager zeal and said she knew of a Moslem home on the other side of the town where she thought we might be accepted. So with another prayer for guidance we started out on Sabbath afternoon. We found the home, one scarcely worthy of that sacred name, but it was evident that we were not very welcome. We explained our mission and they listened for a time and then said "But you should go to Roma's house; she is a Christian and would like to hear your message."

We felt we had failed, but started up the narrow dusty street to see if there was a place open to us. There were plenty of children and interested on-lookers to show us the way. Roma's house it seemed was up at the end of this street or blind alley. It stood out from the rest because of a little white-wash on the mud brick wall and a certain sense of tidiness. But the thing which impressed us was Roma herself. She stood in the doorway and greeted us with the warmest welcome. "I knew you would come, I knew you would come," she cried. She drew us inside and as we sat on the clean piece of matting she explained how God had heard her prayer. A lady of wealth had started a meeting in her home months before. Moslems and Christian had gathered to hear and the whole atmosphere of the street had been changed. Then the husband had forbidden the messenger to continue her work and the meetings stopped. The people had grown careless again and her heart was hungry to hear God's word. She had prayed continually that God would send some one to them and that very night God had told her that someone was coming. With tears of joy she welcomed us again and hurried out to gather the women and children for the meeting.

Tufha and I thanked God from full hearts for his answer to our prayer and Roma's. That meeting was conducted for several years and many were blessed.

TESTIMONIES OF TEACHERS AND STUDENTS OF THE PRESSLY MEMORIAL INSTITUTE

IN 1922 I had a Bible class. The girls were not all interested in reading the Bible and they were mocking and laughing when they heard the Bible stories. That made me feel down hearted. I settled the whole matter before God and prayed deeply and anxiously that God might bring to their hearts the love of Him and make them interested in His word. I kept praying for four months and did not seem to have any answer to my prayers.

We had our Christmas vacation which was twenty days long and when I came to school by looking at their faces I noticed that a great change had filled their hearts. From that time on they began to read from the Bible daily, asking about the hard points with great earnestness. They also decided that each should have a special note book in which she wrote the verse she liked best.

What assures me that it was the answer to my prayers is that most of them read their Bible daily till now.

MISS MAHANEYA ABDUL MASHIH
Teacher, P. M. I.

A man who had four boys and a girl went sailing in a boat with about fifty persons. The boat sailed about two hundred metres from the bank, when a storm broke it into pieces.

That man said about himself that he went down to the bottom of the water just as if he were a piece of iron.

He took hold of a man's foot but he was dropped down again. He folded his arms and raised his voice to the real heavenly Saviour and said "Aren't thou the Almighty God on the water just the same as on the land?"

"Save me, O Lord if it is Thy will. If not I hand Thee my dear wife and children."

After he uttered these words he seemed to be lifted up as by a heavenly miracle above the surface of the water and was drawn back by the waves to the bank.

MISS MATILDA SHATTA,
(Her own father's experience).

In the summer of 1924 in the month of May I was sick with typhoid fever. I felt sick in Zagazig. Then Miss Bell took me to the Hospital in Tanta. But mother came and took me home to Alexandria.

I was very sick with the fever. One night I surrendered myself absolutely to God, and I asked Him to relieve me of my suffering and take me to Himself, or if He still had work for me to do to heal me. A sweet peace came to me and I heard the voice of the Master saying to me "Matilda, Matilda" and I answered. Then He said, "Do you know who is calling you?" and I said. "No." He said "I am God. You are going to get well, for I have yet much work for you to do for me." My recovery began at once.

MISS MATILDA BOLIS
Teacher of the Blind

Prayer and Egyptian Christians

By Miss Anna Y. Thompson

ONE of our former young teachers in the Faggla School married an inferior man and was very unhappy for some years, but in her trouble she sought the Lord, and He heard her cry for patience and grace, and things are much changed for the better especially in her own soul. She told me how the Lord had been kind in supplying their wants from unexpected sources. And now the way has been opened, so that she has been employed as the teacher for the little free school for Mohammedan children, which is in connection with the new child welfare centre, which has been opened by the ladies of the American University.

In my own experience, God is very near to hear in all the little experiences of life, and I try to offer the sacrifice of praise when He reveals to me things which were lost or mislaid, and keeps me when crossing

our crowded streets. There have been things which troubled me much, lest certain peoples' actions would hinder the gospel, or the Church of Christ; but these things have been overruled, so that at least things were forgotten by the people. Perhaps one thing that is more apparent than others, is the way in which the money for the support of the little school in Aboul Ela has come in, as need required, without my asking people to help me. This December the debts were all paid except one dollar and a half. Some of our friends at home have sent sums from time to time, and they will be glad to know that the Lord has blessed the school and the pupils.

Perhaps there has not been enough of earnest prayer for individuals, and every little while some one for whom I prayed has gone back to the world, or to Mohammedanism. But I always cherish a hope that they will still see Jesus and return to Him.

Rev. Boulus Michael who was pastor in one of our churches situated at some distance from the railroad, with a circle of towns and meeting places near by, is in my mind a noted example of a man of God. This minister was considered our most noted man of prayer, and his influence was felt far and near. His Mondays were spent in fasting and prayer, and when he was on his death bed, the family sent word to Synod which was then in session, "He whom thou lovest is sick." His son now occupies his father's pulpit.

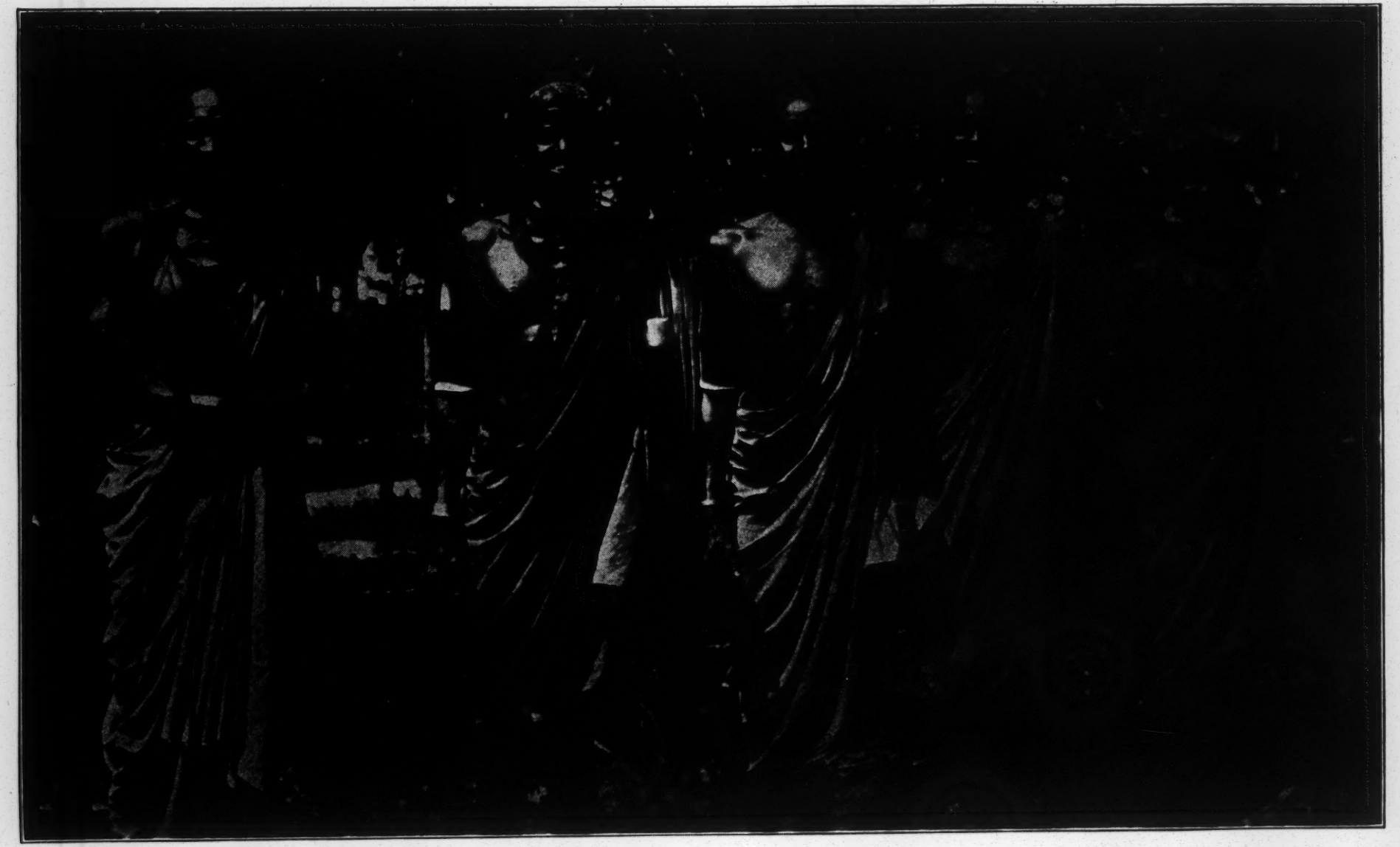
Another minister in our church, Rev Wasif Phillibbus, has been noted for his prayer life and prayer with and for others. He spends much time during a Prayer Conference, alone with God, or in company with one or more kindred spirits, and occasionally spends a whole night in prayer. There are now four students from his congregation in the Theological Seminary.

The woman worker who is noted for her prayer life is a blind woman, Miss Anissa. She can carry on meetings for men and women together and has a powerful influence on all. She is working now in or near Ekhmim and several towns have been opened up for regular services through her efforts. Her salary is being paid by some of the wealthy ladies in Assiut. Also the salaries of some of her helpers.

ANSWERED PRAYERS

A sister of Nashed Bey Marcus, a widow with several sons lived in the Faggala and was trying to do her best in bringing up her sons in the fear of God. One of the older boys seemed affected by some companions to resist her teachings for a time. But he took a fever and was very ill for awhile. She told me that her great concern was his salvation from sin, and this was her request from those who visited them that they would pray more especially for his conversion. Her prayers and theirs were answered and he is now a very pious young man, a blessing to his mother, and ready to teach in Sabbath School when his government work hours allow him.

CLASS OF 1926. PRESSLY MEMORIAL INSTITUTE, ASSIUT
MARY L. THOMPSON, MR. AND MRS. MILLER, INDIANA, PA., ANNA B. CRISWELL
Mr. and Mrs. Miller are visiting all our Foreign Mission fields.



FIVE SHULLA CHRISTIANS WHO LEAD THE SINGING IN THE CHURCH. THESE ARE ALL APT PUPILS IN "THE SCHOOL OF PRAYER"

The Way God Answers Prayer

By Rev. Wasif Phillibbus

The testimony of an Egyptian Pastor to the power of prayer

GOD answers prayer in the winning of souls. Before every communion season we have a special season of prayer asking that God will prepare the hearts of all and especially those He would bring newly into the fold, that they may be gathered in without fail. In the year 1925 there were added to our little country church of Kom-el-Akhdar 41 new members and we thank God that not one communion season passed without new members being brought into the church. Today I opened the records of the church and find that during my pastorate of 16 years, 353 have been added to the church roll, 187 men and 166 women. From among these members 4 young men are in the Theological Seminary preparing for the ministry. Another is an elder in our Kom-el-Akhdar church. Another is a fine Christian young man studying engineering in London. I know that God is hearing and answering my prayers for this congregation and is blessing us richly.

God answers prayer in the gathering of funds for the carrying on of the work of the Lord. Most of the members in this congregation are very poor but they have learned how to go to God in all their difficulties and because of their dependence upon God they have been able to carry on the work of the church without ever being in debt. For ten years this congregation has been self-supporting in a financial way, dependent only upon prayer. The brethern here have the "prayer habit" whenever any financial need presents itself towards the carrying on of the Lord's work. In answer to prayer we have been able to gather funds for the two orphanages. In answer to prayer we have been able to care for the poor in our midst. In answer to prayer we gathered sufficient funds for the building of our new church. The Synod of the Nile last year apportioned to our congregation $120 to help carry on the different kinds of work in our Home Mission field here in Egypt. At first we thought we could not possibly raise this amount. Then I said to our faithful praying members, "let us form prayer circles and ask God definitely to help us raise this amount." We committed the matter to Him and He, the Lord of grace and also the Lord of gold and riches, so managed it that before the meeting of Synod, the money was raised. The last pound was given to me on the depot platform when I was leaving for the meeting of Synod.

God answers prayer in healing the sick. I base my authority upon Matt. 10:7, 8. "And as ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, cast out devils; freely ye have received, freely give." All my four children, two boys and two girls were seriously ill with that disease we Egyptians much dread, the measles. We prayed with faith and tears and the Lord of glory heard and healed. Then they had sore eyes and we

prayed much for healing. God always heard.

Nothing seemed to be beyond His power and willingness. One time the wife of a prominent member of our congregation was sick unto death. She had become unconscious and all the family and friends stood around her bed weeping and wailing refusing to be comforted. When I entered the room and saw the state of affairs, I said to them let us all kneel in a circle in the room and pray around, that God will restore her to her dear family. We did so and every one prayed fervently that God would restore her immediately to consciousness and heal her. When we arose from our knees her consciousness had returned and she spoke to them and in time she was completely restored to health.

God answered prayer over and over in more material ways such as finding things which had been stolen. Here in our village is a very poor man a member of our church. He has been much afflicted with lameness and the only way he had to make a living was to sell the milk from his one cow. Unfortunately, one afternoon in broad daylight the cow was stolen, a thing which happens quite frequently in this land of Egypt. Being lame the poor man could not hotly pursue the robbers and he did not know what to do. The church members got together and prayed that in some way God would manage it that the cow would be returned. It happened that some soldiers caught the robbers, and finding this cow in their possession they turned it over to the proper authorities and soon the poor man had his cow. Then the church members had another season of prayer and thanksgiving to God. A similar incident happened when the cattle of some of the brethern were stolen. The incident took place on a Sabbath morning and it was Communion Sabbath. Several of the brethren went on a search for the stolen cattle, the rest stayed in church and prayed with great fervor for the restoration of the cattle. Before the Communion service was over, the searchers returned with the stolen cattle. The robbers had seen them coming, left the stolen cattle and fled. The Communion Service concluded with a service of praise and thanksgiving and the name of Jesus was greatly glorified because of what He had said "whatsoever ye ask in my name that will I do."

Some Prayer Experiences

As related by Rev. Naseef Gindy, the Student Pastor of the Wissa School,* Assiut

IN 1918 I was working in a village which had been recently opened for evangelistic work. We found a great deal of opposition from both Copts and Moslems. We could hardly hire a place for worship. But, through prayer, we secured a building and we were able, even to buy it amid all kinds of opposition. Now a flourishing small church has been established in that field and the Word of God is having free course.

Here is another incident which shows the power of prayer:—Two years ago the Wissa School had no Christian faculty. The members of the faculty were Christian only in name and had no interest in Christian work among the boys. This handicapped the work a great deal. We began to pray that God would give us the right men, now, to direct the school. Strange to say, that fine Christian men now manage the school. The former ones have left the work.

Also, prayer is a great factor in winning souls. Two weeks ago I was conducting a meeting for young men. I had been praying that God would move some hearts to ask for the better life. I had been speaking about the fruitful life, the barren life and the withering life. When I asked for the raised hands of any who wanted to live the fruitful life I was rejoiced to see the hand of one on the very back seat for whom much prayer had been made. It is a proven fact that prayer is work, leads to work, and more than that, it works.

Is it not true what Tennyson said, "More things are wrought by prayer than this world dreams of."

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*N. B. This Wissa School mentioned above is a large high school in Assiut which years ago was founded by one of the wealthy families in Assiut and is still supported by the descendants of the same family. We rejoice in having the testimony of the way God is working in this center of influence, through the efforts of such devoted Christians as that Christian faculty, the student pastor and the Christian supporter of the school.

Editor.

Patricia Packs Her Trunk

By Miss Elizabeth Patton

FOR the sixth consecutive morning Patricia's first act on awaking had been to pinch herself to see if she were fully conscious as she thought, "I am actually a missionary, a missionary under appointment."

For years and years—so it seemed to Patricia—she had been looking forward to this time. With what glad eagerness she had "signed away her life" a few months before, giving it as her purpose to enter permanently the missionary service.

Then had come the long suspense which Patricia laughingly referred to as the most thorough investigation ever conducted into one's history and beliefs—physicial, mental, moral, cultural, psychological, theological, and what not. She was proud to claim her freedom from bad habits, even coffee drinking, but how was she to know whether her temperament should be classified as "reserved," "phlegmatic," "domineering," or a score of other adjectives!

The questions asked her about herself were formidable enough, but Patricia sincerely pitied the kind friends who attempted to answer even more detailed questionnaries about her character and characteristics.

And then there were the medical exams!

"It is no wonder," Patricia

thought, "that missionaries are all such remarkably fine people." She couldn't think of a single profession, not even the law or medicine, or school teaching with its innumerable reference blanks which required more complete qualifications. She began to understand why it was said that to be appointed as a foreign missionary was a real compliment!

And now Patricia was feeling very much awed and humbled to think that she had really become one of this great company.

Gradually she began to realize her fortune in more tangible form. There were the pleasant incidents of vaccination, inoculation, visits to the dentist, oculist, and other anatomical specialists.

It took Patricia days and days to assimilate all the instructions given her for her new vocation, and she could scarcely sleep for wondering how to pack her belongings. To be sure she had been warned not to pack moth balls with groceries, to stuff mason jars with what would neither break nor spill, and to ship china ware and flat irons separately But still she could not help wondering whether a mirror would ship more easily between two pillows or in a crate, she shrank from the thought of cutting in half her books weighing over four pounds, and she was at a loss to know how literally to follow directions for bringing shoes several sizes too large to allow for growth of feet!

The problem of what not to take was a difficult one also. Friends insisted on supplying her with electrical equipment when there was no electricity available upon her field and with blankets and quilts when she was going to a warm climate. Patricia was learning that it sometimes takes far more grace to receive a gift than to make it.

Farewells were the most trying episodes in Patricia's busy days, especially those from folks who "pitied her hard lot." Sometimes she longed to preach a sermon to them. At other times, with those who should have known better, she yearned to resort to more severe measures, as with a stubborn little boy in the school room.

Patricia scarcely let herself think of the parting from home and family. That grew harder every minute. She preferred to dwell rather on the joys of new-made friendships—meeting those who were to be her co-laborers on the field, and looking forward to the time when those of another land and language might be counted as her dearly beloved brothers and sisters and children in Christ.

Truly she was going to far greater privileges than she left behind, and with joyful heart Patricia entered into her realm of new adventure, seeking throughout the one refrain "to do His will."

What is the Church for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to support them? What is life itself for but to fulfill the purpose of foreign missions, the enthroning of Jesus Christ in the hearts of men?—Strong.

Foreign Correspondence

SUDAN

Mrs. D. S. Oyler, Editor.

MISSIONARIES BIRTHDAYS, MAY

"Now the God of peace, * * * make you perfect in every good work to do his will. Heb. 13:20, 21.

May 11 Miss Marietta Hamilton
May 16 Miss Dora Mason
May 20 Miss Fannie C. Martin
May 23 Miss Nancy Hadley
May 23 Miss Jean Campbell
May 27 Miss Ray Huffman
May 28 Miss Kathryn McKenzie

A MODERN RUTH

By Miss Mary Frances Herron

"Never mind, if you want to be a Christian at school, but be a Moslem at home because the teachers at school need never know the difference." Such was the compromise a mother suggested to her daughter, but the daughter, having made no hasty decision, and being true-hearted in the matter, replied, "Never, never, never,!"

Such is the Christian to be described, and I shall tell her story as she told it to me.

"How long have you been in school?"

"I don't remember. I don't even know how old I was when I started."

"But were you not one of the very first pupils?"

"No, Elizabeth and Saieda, and some girls who are not in school now, were here when I came."

"How long have you been a Christian?"

"About five years, I think. I remember all about it."

"Will you tell me about those days? I have never heard the story."

We were in the midst of studying an Arabic lesson, but we forgot all about it for the time being, while she very eagerly told me the story of her conversion.

"Well, I was just a little girl when I came to school, and like all other little girls I did not know anything to be interested in. Then one day an older girl was confessing Christ, and I said that I wanted to be a Christian but I was just talking like Kudmulla." (Kudmulla was a girl whom we had in school last year. She said that she wanted to be a Christian, but she had only been with us a few weeks. She only remained in school a short time, and then ran off, stealing whatever she could lay her hands on, of the girls' possessions.)

"What did you do?"

"I left school after a few years. I don't know how many years I stayed Then I nursed in the English Misionary Hospital at Omdurman. After awhile I came back to the school."

"Then you stayed out of school later on, to teach in the lower grade?"

"Yes, but not long. Then I went to school and was a pupil, but still taught some periods of the day. And all the time I read my Bible every day, and from my Bible lessons in the school and church I learned more about Jesus, and I became interested."

"But what made you really decide to become a Christian?"

"It was on a Sabbath Day when Dr. Sowash was preaching, and he said if any one believed on the Lord Jesus Christ he would be saved. He said much more than this. You know what his talk would be like. At the close of the sermon he said that if any one wished to confess Christ he would have an opportunity to do so the next Sabbath after the meeting. I went to Miss G. and told her I believed. She talked with me and asked me to go to Dr. Sowash. He asked me many questions, and then after he felt that I really believed he said that I must go and tell my mother. I thought I never could

Three types of girls from the Girls Boarding School who have confessed Christ. The first is of Egyptian parentage, the second Abyssinian and the third is a Sudanese.

tell my mother because she would be so angry. I went home and I began talking about some of the missionaries, saying nice things about them, and my mother said, 'Why are you always talking about those Christians?' I told her that I liked them, and I also wanted to be a Christian."

"You should have seen my mother. She was sitting on the angarib (native bed) and she jumped up and wrung her hands, and pulled her hair, and said, 'Amna, my daughter, it's all my fault because I let you go to that Christian school. Oh, why did I let you go?" I tell you I was afraid. There was a well in our yard, and I was afraid she might throw me into it. Then when she quieted down a little we talked some more. Then she said, 'Never mind, be a Christian at school, and a Moslem at home.' "

"But you said—?"

"Never, never, never!"

"Then what did your mother say?"

"She finally gave her consent, and all went well until the neighbors heard the story, and they told her it was awful to have such a child, and that that she must stop such nonsense. They made her very, very angry again. At the time they talked to her I was at school again, and she came every day for a month and quarreled with the teachers and with the school servants. She tried every possible way to get me from the school. She told many lies. One day she came and said that my grandmother was very ill, and that I must go to see her. This time she had all arrangements made to marry me to a Moslem. She didn't care whether the man was nice or not, and she didn't ask him for any money. (In this land the groom is required to pay a certain dowry to the girl's parents —the amount depends upon the sum agreed upon by the interested parties.) All my mother wanted was to prevent me from becoming a Christian. Another time she came on Sabbath day during a meeting. She came right into the church and began quarreling with the women, and she said if any one put water on Amna's head she would throw water on them. She made so much noise that we could not hear what the preacher was saying, and so she was put out. You can imagine how angry my mother would get."

"Did you have any trouble in getting permission from the government, like some of the girls have had?"

"No. Very soon after I decided to become a Christian, Dr. Sowash went with me to see the judge, but he was not in his office so we went back to the school. Then I wrote a letter saying that I was a little girl in the American Mission school, and that I

had learned to love Christ, and believed on Him, and I wanted to be a Christian."

"Was the judge willing to give you permission at once?"

"Yes. Fortunately there happened to be an English judge at the time, instead of a Mohammedan, as is often the case. Then I was baptized and joined the church."

"And that was the time you changed your name to Ruth?"

"Yes, I wanted to have a Christian name."

And so Ruth Marcell was the new Christian. She still has many things to learn. How hard Satan works when he thinks that the Lord is getting ahead of Him! Ruth said that she was a very naughty girl, and many times she was brought to the head of the school for punishment. More than once she wanted to leave the school. She had a hot temper, and she had to fight to get control of it. It might be said that she inherited some of her mother's temper. Even now she occasionally gets angry, but there are few girls quicker to seek forgiveness than Ruth.

She is very patient, and she needs to be, for our little kindergarten children have never used a pair of scissors, nor have they seen colored crayons. Ruth loves to tell stories, and she succeeds in interesting even the dullest children. She graduated two years ago, and has been teaching since that time. She is a very willing worker and is always doing some kind deed.

She loves to tell others the Story of Salvation. Each morning she has a short prayer meeting with the servants of the school. She "mixes" well with her own people, and we often take her with us when we make the first call in a new home.

She has a nice voice and likes to sing. She makes her own clothes, and wears them to advantage. She is quite good-looking. Many a man would be glad to have as handsome and as capable a wife as Ruth would make. In fact last summer she had three offers of marriage but she refused them all because they came from Mohammedans.

Ruth has a brother in the Mission School at Khartoum, and a sister here in our Girl's School. No one will be happier than she, if they both accept Christ.

ONE YEAR IN SCHOOL

By Mrs. P. J. Smith

"Where is Deng this morning?" "I don't know," "Patwit, where is your brother?" "I don't know. We did not sleep in the same tukl."

After questioning several more of the boys I finally was told that he had gone to the Arab merchants to work. Since Deng's father was a mission worker, and lived on the compound, Deng was required to come to school. So after all the classes were started for the day I went out to interview the lad's mother.

"Man Nyayaka, where is Deng this morning?" "I don't know." These people never know what they do not wish to know.

"Well, I hear that he has gone to the Arab merchants. Now understand, that if you live here on the place, Deng must come to school. If he refuses, you must all move off the mission compound."

I returned to the school house, and before long Deng appeared. The boy was making good progress, and I wanted him to continue in his school work. There is almost no incentive, unless we create one, for a Nuer to learn to read. So I told Deng that if he would be in the school room from six-thirty to ten-thirty, two hours of this time to be used in assisting me with the beginners, that I would give him one dollar a month. Deng was now no longer a pupil through compulsion, but a really interested student.

I was very much pleased one day to be advancing Nyayaka, Deng's sis-

ter, to the third book. Our beginning books are very tiny, so being ready for the third book merely meant that she had learned her alphabet, and had read about thirty pages of simple, easy Nuer sentences. The third book consisted of fifteen typewritten pages, just a bit harder to read than those of Book Two. Something interfered with our school work for a few days, possibly illness, but we were in session again, and I was hearing Nyayaka read. She read page one very well. We went on to page two. She read that surprisingly well. She read page three and four the same way. Of course I was astonished. "Yes," she said, "Nyandak has been helping me." And in four days of recitation she finished that book. I had before that always spent several weeks with a pupil on Book Three. On the day that I gave her Book Four I gave a prize to her because she had so quickly completed the other book, and I also gave a prize to Nyandak for helping her. And behold in two days she had completed Book Four. As these advanced books are typewritten we were kept busy keeping up with her. And we had several others, now, who became interested in the game of seeing how quickly they could complete a book.

Two of the boys in the advanced class became interested in English and one of the missionaries volunteered to teach them. One of the boys has, after a few months work, learned to write very good letters in English. They have their difficulties with English, just as we have ours with Nuer. One day Ruot wrote this sentence on the board, "I am like watermelon."

We had been encouraging the pupils to write Bible stories in Nuer. Of course, at first they were not well written, so much of the story would be forgotten. One day Ruot asked me if I would like to have him write a Nuer story for me. Of course I wanted it. And what do you suppose he gave me? It was the story of Blind and Lame. These two boys, Blind and Lame, made an agreement to help each other. Lame played a mean trick on Blind when he saw danger approaching, and deserted his friend. The result of this desertion was, that Blind was cured of his affliction, but Lame's continued. I was so delighted with this story that several others of the advanced boys also became interested in writing, and we procured about thirty Nuer folk-lore and ancestor stories. There they all were, the unfortunate favored daughter, the hated child who won favor with the old witch, the cruel half-brothers, the children lost in the woods, etc. And what do you think of this one? "The ancestor of the Nuer tribe was fleeing from his enemies. He came to the river. The god of the river pushed back the waters and allowed Kir to cross. His enemies were in close pursuit. When they reached the stream the waters had returned and they were unable to cross." These stories had to be separated into sentences and paragraphs, and were then used in school. These, together with our Bible stories, gave us quite a little bit of reading material.

Note writing, also, became very popular during the year. A request, instead of being presented verbally, was written. For example, one evening Yat was visiting with us in the sitting room. A note came in from the kitchen requesting that he be allowed to go to the kitchen, and eat with the boys. So to carry on the game, I wrote another note and handed it to Yat. He read it, and presently arose, and went to the kitchen. I suppose there was something very fascinating to them in this silent way of exchanging thoughts, and presenting requests. And of course it was excellent practice for them.

Lam Chai was one of the assistant teachers. At the end of the school year he went home to Garjak. He

had been away three years. He took home with him a tablet and pencils, and has written several letters during the summer. I think those Nuers a hundred miles from Nasser must look with great wonder at that young fellow, sitting there in the dust and ashes of the village, writing letters. And marvel of marvels, the paper is nice and clean when it reaches us.

This recalls a little incident. Deng was ready for a new book in his school work. I was busy and had not time to write a new one, so gave him a used one. He looked at it and said that he didn't want it because it was dirty. When had he learned to distinguish between a clean book and a dirty one?

Oftentimes our pupils must care for a younger brother or sister, and if the pupil comes to school, so must the younger child. A box of dolls and blocks is put on the floor, and the youngsters are set around it. Or perhaps they are given big rubber balls and sent outside to play. All the children, big and little, have great fun in the swings and teeters.

We had had the story of David from the time he was called to play before Saul, through the killing of Goliath. I offered a prize to those, who in the morning worship period, would stand up and tell the story well. Only one boy was willing to make the attempt. The others were evidently too timid. Soon after I determined that each of the older children, should, in his turn, be responsible for morning worship. This meant sitting up in front, choosing the songs, leading in prayer, and telling the Bible story. And they were so eager to do this that they could scarcely await their turn.

So we go on trusting that from this training the lives of these boys and girls are going to be richer than those of their parents, that they are going to be freed from the shackles of superstition that bind their parents, and that above all, they will, through education, enter into the riches of God's love which they will learn through His Word.

TWO HOMES IN THE SUDAN

By Miss M. J. McNight

I wish I could take you with me into the homes to which I go every week in Khartoum. But of course you would not understand what is said, and much of what you would see would have no meaning to you. No doubt you have read before in the Magazine that 99% of the women of the Sudan are illiterate, and most of those who can read and write live in Khartoum and vicinity. But I am sure you can scarcely imagine the ignorance, not only of "book learning," but of the care of children, preparation of food, sanitation, and what to us is just ordinary cleanliness. They are in all things bound up in the superstitions of the Mohammedans. Of course there are not many schools in the Sudan, and only very recently has the Moslem been willing to have his girl leave home and go to school, and many are still so fanatical that they will not consider it. These circumstances make teaching in the homes a very important factor in the evangelization of Mohammedan lands. The opening to these homes is then, the reading lesson. Some will not read the Gospels, but will read the Psalms or Proverbs, but some are willing to read the Gospels.

So let us put on a cork hat, dark glasses, and take a parasol and go out to see for ourselves. You are fortunate, indeed, if it is a winter day for then as we go along, in the morning at least, you will not have to wipe your brow, but I will not guarantee the same condition at noon.

It is difficult to decide to which of the twenty-five or thirty homes you would prefer going, but suppose that we go first to the home of an immigrant, not because there are not plenty of Sudanese homes but because this home is one of a very large class in Khartoum—the Egyptian who

comes to the Sudan to make a living and has little thought of returning to his native land permanently. Hajj Ali, the man of the house, keeps a shop where he makes and sells the red slippers worn by practically every woman of the Sudan, and also by most of the men who have not adopted the foreigner's clothing. But there is no machinery, and every slipper must be shaped and sewed and colored by hand. A pair is sold for a dollar to a dollar and a half. The wife, Om Fekhri, or mother of Fekhri (in this land the woman is always called the "mother" of the oldest son) is counted very fortunate among her Moslem sisters for she is the mother of seven living sons. The height of ambition is to be the mother of three or four sons, and here is one who has seven. The older ones are well behaved lads, but I suppose they have spoiled the younger ones, for they get their own way too often for their own good. And how the mother does long for a girl. "A girl will love her mother and her home, but the affection of the son is soon turned aside," so reasons the mother in this land, as well as in other lands.

Om Fekhri's work is very heavy, for of course there are none of the modern conveniences of house keeping. There are two rooms opening on the street, and from these we pass into an open court in which are two donkeys and three or four goats. There are native beds in the shade of which the chickens take refuge from the heat of the sun. At the back of this court there are two other rooms. But there is no order anywhere. Beds are left as the boys tumbled out of them. The little glasses, from which they have had their morning tea before going to school, are scattered everywhere. Dirty clothes are here and there on the beds. In the midst of the confusion Om Fekhri sits down to take her lesson. I believe she has been taking lessons five years for she was one of the pupils of a former worker passed on to me when I began.

They tell me that at first she did very well— always had her lessons studied. But as the family grew (almost one a year) it became harder and harder, and the teacher usually finds her unprepared, but in some way she has gone on. We have let her pass over many lessons in the second reader that she could not really read, for deeper than our desire for scholarship there has always been the desire that she may reach the place where she can read the Bible for herself.

She finished the second reader just before I left for vacation and when I returned I gave her the Gospel of Matthew for a text book. She does not read it well, and I know that many times she does not study at all, but by helping her with the long words she gets the sense of it. I can see that is is making a deeper impression than when I tried to tell her these same stories. As she read the other day of the Baptism of Jesus and of the voice from heaven saying, "This is my beloved Son" it seemed to come to her that it must be God's voice, and maybe the Chrisians were not so far wrong after all when they say Jesus Christ is the Son of God.

Her husband would welcome an opportunity to take some lessons at night, not reading perhaps, but arithmetic, English, etc. If there were anyone to take up some such work among men it would balance the work somewhat, for as yet we have practically no organized work among Moslem men. It would be a very strong convert, indeed, who could stand the persecution that would come to any woman who wanted to leave Islam. But if both husband and wife were interested it would not be so impossible. Twice when I went to the house, Om Fekhri told me that Fekhri had taken her book to the shop to read while he was waiting for customers. We have some single

Gospels so I gave the boy one. Who can tell the power it may have in the life of this lad of twelve? May the God of Truth guide them into the Truth.

The other home to which we turn is that of a black woman, not of the poorest, and yet not of the richest class. One day last January, just after I had been appointed to give all the time to work among the women of Khartoum that I could spare from my language study, I went to the home of a former school girl. When a girl marries she seldom has a home of her own, but lives in a room in the compound in which her mother lives, or else in the compound of her husband's people. This home to which we turn also has an open court, but it has quite a different appearance for it is not disorderly, and is fairly clean.

Fortunately Fatma lives with her husband's people. I say fortunately because her mother's place has a bad name so that it wouldn't be right for me to go there alone. Except for your girls' boarding school in Khartoum North, this girl would have had little chance to learn of the better things of life. Now she has a good husband, a good name, and is well thought of among her neighbors. I found the sisters of Fatma's husband, Aseeya and Zeinab.

Zeinab is the girl I want to tell you about. She is older than the others, and does not progress as well as the others. She has one baby boy about two years old. You mothers who have learned that it is not necessary to carry a child all the time he is awake, but that he will grow just as well if left in his play pen or "kiddie coop," can scarcely realize what it means to bring up a youngster on your hip, as a mother does here. This child is one of the kind, who is not satisfied with any one except his mother. It is with difficulty that any one can keep him quiet while his mother is taking her lesson. Often she has to play with him, or at least stand up while I tell the story, so she misses some of it. Soon another child will arrive in the home, and then perhaps Zeinab will feel that she must drop her lessons. We can not help wondering sometimes whether under similar circumstances we would keep up courage, if the lessons were hard, and the teacher came only once a week, and the work of the house was trying. Do we fully appreciate what it means to us to have lived in a land where a girl has the same opportunity for education as her brother? More than half of my pupils are married women, and only three of them have ever been in school.

Every week I have been adding new pupils, and a very few more will be the limit. We need many more workers for it is very hard to say "no" when one can see no other way in which these poor women will have the least chance of learning about Jesus Christ as their Saviour. Will you join your prayers with ours for these Fatmas, and Zeinabs, and Nafeesas, who are so ignorant, and so tied down by the customs of their religion. What a difference the Light of Christ would bring into their lives.

ABYSSINIA

Mrs. T. A. Lambie, Editor, Addis Ababa.

SOME "ARABIAN NIGHTS" TALES

By Mrs. T. A. Lambie

It happened on this wise: Dickens devoted two short chapters to a book he wrote, trying to get started with this beginning, and then really began the third chapter in another way. But our experiences really happened on this wise.

Dr. Lambie and I were feeling rather fagged out after the strenuous two years since our return from furlough. It is not just the easiest work to go into a perfectly new and un-

known capital city and make friends for the Mission amongst widely various classes of people, native and European, decide wisely upon the best site for the hospital building and get that building actually erected and the upper story receiving patients in just two years. Of course we realize that a Higher Power than ours did all this and if we had been properly yielded to His will we should not have felt tired, but such frail human instruments, He chooses for His work. Then Wallace and Betty simply had to get into school some place. So the Station kindly recommended us to take our vacation in Egypt and it was decided that Wallace and Betty enter for one year, the school for missionaries' children the Foreign Board has so kindly opened in Alexandria.

Needless to say we had a glorious time renewing old friendships after a six year's absence from Egypt and making many new friends. When it came time to think of returning to our work in Abyssinia the usual question of boats was up. The French boats which go direct from Port Said to Djibouti in five days, were simply not to be thought of because of their price. The steamship companies certainly make us poor mortals who live in the midway places pay to reach them. After much discussion and help from our friends it was decided best to travel on the Khedivial Mail Steamer. Passage was engaged on the Borulos which was to sail October 11th and take fourteen days to Aden. It seemed too bad to take fourteen days for a trip which can be done in five days, but the Khedivial mail stops at a number of ports in Arabia and Africa and we thought we might learn something by visiting these ports and the time seemed easier for us to lay hands upon than money, and the fare was just about one third of that on the French Line.

A few days before we left Alexandria, I took Betty in to see the dentists. They found her teeth perfectly sound but thought I needed a little work done. While I was having it done they found more and Dr. Lambie came in. They invited him to sit for some X-Ray photos and found true what Dr. Hutchison of Tanta had suspected, that a lot of roots were ulcerated. So Dr. Lambie and I spent our last few days in the arms of the dentists, the Campion brothers, splendid English Christians. They worked overtime for us and could not have been kinder if they had been our brothers. They wanted Dr. Lambie to stay longer, saying he should not return to work with such a mouth, but we felt we must get back; though I must say I felt perhaps this discovery so unsought and unexpected was God's leading for a delay. However they pulled two of his worst teeth on Friday and we left Alexandria on Saturday; got aboard the Borulos on the Sabbath afternoon. Dr. Lambie's face was very much swollen and he was not feeling at all happy. This fortunately got well after a week.

One morning the Captain said, "I don't know whether we can go to Yambo or not. I've just had a wire to use outer anchorage, as the fighting is bad at Yambo." We had been living in quite blissful ignorance that there was any war in any place we might chance to be, and it was somewhat of a shock to us. We began to make inquiries and learned from a Mr. Philby, a fellow passenger, an Englishman who is an authority on Arabian questions and who has done a lot for England in that land, that the Wahabis were trying to conquer all Arabia. We had heard that Wahabis had captured Mecca, but that was about all we knew. It seems that the Wahabis' branch of Islam is the purest and they are making a sort of crusade capturing towns and destroying tombs, claiming that certain tombs have become idols. They wish to purge out many false practices which have crept into the worship,

and in a way have a revival of the true Islam worship. They have got Mecca and a great deal of Arabia and are now trying to get the coast towns of which Yambo is one.

Along about noon we got another wireless that things were quiet, to go on to Yambo. It was just dusk as we negotiated the coral reefs and got into Yambo harbor, when a little boat with the company's agent came along side, telling us to anchor farther out that a raid was expected that night. It was too dark to weave our way out through those reefs again, so we backed out as far as possible and let down an anchor.

We were all sitting on deck looking towards the town just as darkness fell and our lights came on, when we were startled by several sharp reports of gun fire. We all rushed around to the other side to the protection of the steel bridge, and sat down and laughed rather foolishly. The Captain said, "I think I'll put those lights out. Some of those people haven't any more sense than to try to shoot our lights out." So the ship was darkened as in war times. I do not think anyone would have been foolish enough to shoot at us for we were carrying cargo for them, but it's always the accidental shot one fears in this kind of war fare.

It appeared that Wahabis' line was ten miles away but searching parties were up within two miles. Great crowds of women and children were brought on board that night to be conveyed to a safer place. All night we heard firing, and in the morning two aeroplanes flew up from Jedda to help the besieged Hidjaz people in Yambo. The aeroplanes were piloted by Germans or Russians. One landed and the other flew over the supposed Wahabi main line and dropped bombs. We were not sorry to leave this Arabian port.

Everything went on well for several days. We zigzagged back and forth across the Red Sea calling at ports on both sides, discharging and taking on cargo. It was all very interesting. The morning we left Suakin on the Sudan side the Captain said, "I hate to go over to "Lith;" it's a new port on the Arabian side and I've only been there once and it's very difficult to approach on account of the coral reefs." All the towns along the Red Sea are built of white coral. Going on the main steamer route one never dreams of the treacherous coast line. He said he was going to get in early as it was really an extra and irregular call and he didn't want to lose any time. That evening he said, "I must be up early tomorrow morning to get over those awful reefs. Dr. Lambie and I were sleeping on deck as the cabins are hot, so we had to be up betimes in the mornings on account of the bright sun.

We had just got bathed and dressed and were back up on deck reading our Bibles when we heard a great commotion of the steering gear and a gentle bump or two and then a dead stop. We've been on enough sand bars in the Nile to know what it meant, but it is quite a different feeling to run aground with banks not too far away on either side, to bumping into a coral reef away out no-one knows where, with the shore only a hazy line. We rushed to the side and found about two thirds of the boat on a rather flat reef seeming to rise straight up from the deep ocean bed. We tried steaming full speed astern for some time, but nothing happened. We seemed glued to that reef. It was beautiful; all shapes and patterns gleaming in the rippling water. Wonderful fishes blue and grey, and some striped like zebras were darting about. There was even an old shark who came along to see what we were doing. The sea was like molten silver and the shore a hazy line. The captain had mistaken a hill and was steering for the wrong place.

After a while he wirelesssed to various places and we got word that the "Clematis" a small sloop which is manned by 300 British Navy men and which patrols the Red Sea for slave runners, would come to our relief, at 10 a. m. the next day and the *Keneh* a sister ship of the Borulos would be there at six o'clock. If we had been in danger of sinking she would have come at once. We didn't seem in any danger of sinking unless the reef did. We were not leaking so we had a fairly good sleep that night, but we were very glad to see the two boats coming to us earlier than they had promised.

The *Keneh* got there first and a rope was sent to us and fastened. The *Keneh* pulled and we steamed full speed astern, but nothing happened, only the rope broke. Then the Admiral came on board. He was rowed to us by six very natty sailors who held their oars beautifully. He came up the steps as he should; he was dressed slightly differently than naval dress is usually thought of. He had on a shirt with collar turned back, very short white shorts and a pair of tennis shoes and a white helmet; if he had anything else on it didn't appear. He went over the ship in a very professional way. I'm sure in all his experience of ships he had never seen any thing like this one. He felt sort of smothered with the sight of such miscellaneous cargo and the hopeless confusion of the third class passengers and their hand baggage all spread out over the decks. So to clear the atmosphere he said "The ship's got to be lightened. Throw out the water—throw out the coal— throw out the cargo," and he was about to say "Throw out the passengers," but he was touched doubtless by the thought of whales, and said, "Put the passengers into boats."

Then he went back to his own boat leaving a young signal man with two flags and a telescope to talk for us. A very heavy rope was attached in the midst of two cables and with this the tug of war began. Our Captain was not easily excited and so began the throwing out process by letting out the fresh water from one of the tanks. When the third class people saw all this fresh "sweet" water going to waste that way, they collected every tea-kettle, pot and pan, pail and pitcher they could and went down the steps to where the great stream of water was running out and brought all they could catch back on board. Dr. Lambie and I laughed at the effort to lighten the boat being hindered in this way, thought it really was not appreciable. It was pathetic too to see them so shocked at wasting good water. We who live where we never give the thought about water and never think to thank our kind Heavenly Father for this wonderful gift cannot appreciate the feelings of these desert dwellers for water.

The *Clematis* pulled and pulled for some hours, but we were still there. The Admiral came back and said. "The ship must be lightened." By this time several native dhows (sailing boats) from Lith had arrived and the cargo and passengers for Lith were lowered into these boats, which came and tied themselves along side. Suddenly great shouts went up and we slipped off very gently. The boat had a fearful list on and I thought now we'll soon go to the bottom, but the Captain said it was just because all the fresh water had been pumped out of one tank. Our boat was now not so steady in deep water as she had been on the reef, and the dhows along side were pitching alarmingly. When the women saw we were afloat they insisted on coming on board again; so they were boosted and pulled up the steps at the side of the boat. One fat old Turkish lady collapsed as she got back on and lay panting forgetting all about keeping her face covered with her ugly black veil. It was

too late now to get into Lith Harbor, so we towed the dhows some way, cut them loose and bobbed about in the open sea at a safe distance from reefs all the night. Soundings were taken every hour all night for leaking, but not a drop came in. The next morning we were able to make the Lith Harbor entering the small harbor between two huge circular coral reefs just like the pictures in our old geographies. After discharging our cargo and a number of passengers we recrossed the Red Sea to Massawa the famous old harbor on the African side. A diver was sent down to see if we were sea worthy! We rather thought we were after having spent two nights and two days at sea since our accident, but it was some satisfaction to be assured of the fact. After leaving Massawa we crossed once more to the Arabian side and had two more Arabian Nights, one rolling in the Hadedeh harbor, where a large family of Jews came aboard. The Jews are so hated here by the Arabs that they had the whole fore third class deck to themselves. The women had their hands all stained with indigo. It is amazing the strange ideas of beauty with which one meets. The men each had a lock of hair hanging in a curl in front of each ear, the rest of the head being shaved. One thing I thought was rather good, the men prepared all the food. They seemed to have jolly good times in their isolation.

The next day we passed Mocca, the famous coffee place, but did not stop. Our last night in Arabia was spent in Aden with our good friends the Rasmussens of the Danish Mission.

We are now safely back in Abyssinia, our Arabian Nights only an interesting memory.

THE LAST DAY OF SCHOOL FROM THE KITCHEN VIEW

By Mrs. D. C. Henry, Sayo

There was a committee meeting in our main room and I had to pass through it to get to some waiting work. I hesitated a little and then took my courage in hands and passed through the back of the room. But I got only half way for someone on the committee said, "Why not ask her?" and they caught me and held me long enough to ask the few questions. "If you were given enough women to help could you bake 400 breads in one day?" "How many women would it take? Where could you do the baking and could you have enough wate (red pepper sauce made with meat and pea flour) made to go with the breads?" After that had been asked and answered they explained what they wanted to do. In order to interest the whole community in the school here, they wanted to be able to invite all the relatives of the school boys and girls as well as all children of school age, to a school program and to serve each one with one native loaf of bread and one small cup of sauce. I stayed and helped with the kitchen part of the program.

So it was planned. Then came the last week and the days were full of the things to be looked after. First the peas must be cleaned and washed. Then they were parched on iron plates over slow fires. Meanwhile the "taffe" flour had to be found. So we sent the grain out to the Greek flour mill and it was ground there ready for use. On the third day before the "big feed" the flour was put into huge dishes and water was poured over it. Sometime during the night time the flour began to swell and the bubbles of gas to escape. We had known that this would happen and so the night watchman had been provided with a candle and a dipper as well as an empty dish, in which to put the swelling yeast. On the sec-

ond day the yeast was stirred and quite a bit more flour added. This day it swelled until all my washing utensils were filled. And then the day before the feast, everyone at our house wept, really cried big tears. You wonder why?

In order to bake the breads, 400 in one day, I had asked ten women to come to bake. There was no native house big enough for such an undertaking, and as yet we did not have the much needed bake house. So our big porch, with a soft brick floor, which cannot be hurt by added fires, was used as the place for the ten fires. Of course the smoke went all through the house and so we all wept big tears. And the difficulty was that when we wiped away each lot, the new tears sprang in the places and we could scarcely see. But the women worked hard and were happy and the bread was baked.

In our kitchen, which is at present also used for the school cooking, some boys were very busy watching two pressure cookers. The peas which had been parched must now be cooked. Last year we discovered that a pressure cooker cut our bill for women workers and for fuel down as much as half. Instead of the peas being ground on stones and them cooked in the native fashion which is a long, long process, we cook them in the pressure cooker and save many hours. So the cookers are filled and from morning and until night we had them on the stoves cooking peas. As soon as they were cooked, we ground them in a meat grinder and then put them into big pans, sprinkled them with water, so they would not dry hard during the night, then let them stand until we were ready to make the "wate" the next morning.

Abyssinia abounds in red pepper. You can buy enough for five cents to last an American family for several years. But it does not last for several years in this land of "wate." While the peas were cooking and the bread was being baked, I had another woman working on the porch as far away from the house rooms as possible. She was making the pepper into the right mixture for the best "wate" in the land of the Gallas. She had taken the native butter, with its terrible smell, and boiled and skimmed it. Then she boiled it up again and added two of the Abyssinian spices, of which I do not know the English name. On the big rock she ground the red pepper while wet, with salt, some spice leaves, ginger and three other spices. Then she put them all with the butter and cooled it. I say cooled! if you ever get any of the mixture in your mouth it seems anything but cool.

The last day of school had arrived. We had no way to tell whether we would entertain 50 or 500 but we prepared for the 500. The girls in the Girls' Boarding School had baked 100 breads, a big task for the small girls. The bread was in great piles on tables in our porch, the women were ready to help put the "wate" together. And so we started. By ten o'clock in the morning everything had been combined in the way it should be, meat and butter in two tubs with the peas, and oil and pepper in the other two tubs. For it was, as so many days in Abyssinia, are, a fast day and some of the people would eat nothing which contained eggs, animal fat or meat. Fortunately we had found this out and had planned for it.

The program began at ten o'clock and so all the boys went to the school house. At noon the "wate" was all ready for use. And as the boys came back from the school I started the loads of bread to the school house where the people were to eat. We at first sent only two tubs of the sauce but soon the missionaries at the school sent back for the others. When they had gone, my work was finished. I could then enjoy the afternoon for the games which were

played as nearly like a track meet at home as untrained native boys could make one, led of course by the missionaries.

And when we had fed all and had counted the remaining breads, we found that four hundred and seventy people had eaten bread that day.

INDIA

Miss Jean Morrison, Editor, Abbottabad, India

"THE ANGEL OF THE LORD ENCAMPETH"

By Mrs. J. C. Alter

I wonder if those of you with a quiet home and little children would like to sojourn a while with me up here is this frontier country bordering on the river Indus and looking towards the snow capped hills of Afghanistan. Our district of Attock is beautiful, but it has a wild reputation for crime. Our people are lovable but they have hearts dark with Moslem superstition.

We are situated just near enough the frontier and in just rough enough country to be subject to raids by wandering border tribes. To reach the mass of people in our large district we have our comfortable N. W. M. houses in Campbellpur and live in tents and move from place to place like gypsies in the cold season. The wife and mother of little children is not able to do much outside evangelistic work, but when on tour she keeps house for all in the camp and does her bit among the women who visit the tent.

Visit with me today the home of a prominent Moslem in Fateh Jhang; we knock at the door and call "koi hai"—the door is immediately opened as we expected. We first enter the sunflooded court yard and then pass on to the house beyond. At the main doorway sits a palsied woman near her two young women in red and yellow veils, spinning. Under a tree sits a group of young girls chanting the Koran. A group of women escort us into the long, low living room where we meet our hostess, a stron fair woman with a great bunch o keys in her hand. On all four sides of the room are shelves, on some o which are china and silver, on others boxes, many small trinkets of red and yellow and green and black, carved wooden chests etc. There are beds and tables in the room too; about twenty women gather about us, most of whom have small children. I remarked that the house and its furnishings were very nice. The head wife answered: "What care I for a nice house or lands or jewels—I think only of the judgment day." As we began to give the Gospel message she interrupted with long quotations from the Koran in Arabic, all relating to the judgment day. When the other women showed interest and a desire to listen she flounced out of the room remarking that it was time to say prayers. Just then they brought us tea. A woman spread a prayer rug on a long, low table and the lady of the house appeared, having washed her feet and hands and donned a clean white veil and mounted this table and proceeded to say her prayers with great arrogance and pomp. Between her chants she asked us if the tea was good and the cakes were sweet. It was all a pageant instead of a religious rite.

As we went back through the narrow bazaar I thought of another Moslem home in a nearby village where Christ had been accepted, and I remembered how that woman witnessed to those about her that "He died for me." My heart was filled with thanks for all of the converts in this district who witnessed that "By His stripes we are healed."

It was dinner time in our little camp of tents outside the old city wall; the children were asleep, the

day's work was done, and we were listening idly to sounds from the city. Suddenly we heard shots and a warning came to put out our lights, a band of raiders had entered the city to loot and to rob. For four hours shots were fired, and, as was to be expected, shots came over the city wall, stray bullets not aimed at us. But we with our canvass walls and little children were outside that wall and unprotected; No not unprotected for "The Angel of the Lord encampeth round about them that fear Him," and although we heard the bullets sing, not one inch of canvass was severed . Next day the dead were carried out to be burned and the raid was over.

In one village Gulam Mohammed and his wife and baby are the only Christians; both of their families persecute them bitterly. The Mission Ford has had to rush to the rescue in answer to a telegram saying "Come, my life is in danger." God has kept His own. Will you join with us in prayer for our converts who suffer untold persecutions and to whom accepting Christ means the loss of all that this world offers. Give thanks with us for open doors and for earnest enquirers from all over the district. How glad we are to be here in this outpost where the fight is strong. May our faith hold steady and our zeal never fail.

CAMPBELLPUR

By Miss Ella M. Gordon

Campbellpur is situated in Attock district. In these bright winter days with their frosty nights you will find us camped in a corner of the large military camp ground at Hassan Abdal, one of the most interesting spots in this district. It is 20 miles east of Campbellpur on the main railway line. It takes its name from a Mohammedan saint whose grave lies at the edge of the town and at the foot of a high, rocky, bare hill. On the top of the hill is a whitewashed shrine of "Baba Wali," which can be distinctly seen for miles around. The hill is perhaps a mile long and its eastern end is being daily converted into cement by the Portland Cement Company.

Hassan Abdal with its beautiful streams of water is sacred to Sikh as well as Mohammedan and can boast of many legendary stories, some of which, history says, date back to A. D. 630 to the time of a Chinese Buddhist. A large Sikh Temple with its marble steps and doors of white and gold, faces a large tank of sparkling water, full of fish. On the opposite side of the tank, facing the Temple is a rude impression of a hand *in relief*, on the rock from underneath which the holy water gushes into the tank. According to the Sikh legend Nanah, the founder of the Sikh faith, coming to this place, fatigued and thirsty thought he had a claim on the hospitality of his brother ascetic, and invoked the spirit of Baba Wali for a cup of water. The Mohammedan saint, indignant at the presumption of an unbeliever, replied to his application by throwing a stone at him of several tons weight. Nanak caught the missile in his hand and placed it on the ground leaving the impression of his fingers on its hard substance. At the same time he commanded water to flow from it and this constituted the spring of water. So the place has received the Sikh name of "Panja Sahib" or, the holy hand mark of Nanak. At the entrance to the Temple grounds a notice reads:—"All smoking, chewing tobacco and intoxicating liquors forbidden within." At the entrance of the Temple itself a notice warns all who wish to enter to remove shoes and stockings, wash feet and put on socks. This is to prevent any desecration, especially by Europeans.

Near by is the tomb of Lalla Rookh, or Nur Jahan, one of the wives of King Akbar. The tomb is a ten foot cube of solid masonry with no inscription on it and occu-

pies the center of a garden of roses around which is built a high, solid wall. Here the unfortunate woman was buried alive.

We have eleven families of low caste Christians here. They are the base things of the world, and the things that are despised, but God has chosen them to confound the things that are wise and strong. None of them are able to read; they are not far removed from their old superstitions and customs; they have to be dealt with like children. The most advanced woman among them took her baby to a quack woman doctor. She forced open its swollen sore eyes and rubbed the inflamed eye ball with a dog tick; needless to say the baby is blind. We have given them a teacher who has read to the 6th class. As he has not done sweeper work for many years he is received by high and low and we hope he will do a real work in the village. Recently his son was chosen with seven high caste boys from the Government school to organize a Boy Scout Corps. This boy stood second in rank.

In looking forward to a church organization, beside the teacher two others have been chosen to learn the elder's course. At the Thank-Offering service held a few Sabbaths ago, the jugs which had been distributed among them, were broken, and the contents, with the collection, amounted to about four dollars. They can tell a few Bible stories and recite some Scripture verses. In this meeting a number of Psalms were sung from memory.

We praise God for these few Christians, weak though they be, and pray that their light may grow brighter and stronger until it penetrates the darkness about them.

A little daughter has been born to Mr. and Mrs. Harris Stewart. Her name is Mary Eliza.

PROGRESS IN GURDASPUR

By Mrs. D. R. Gordon

One can not be long in India without hearing about the large woolen mills in Dhariwal. From the railway train we see the advertisements of their goods—blankets, steamer rugs, flannels and all sorts of pure woolen materials. Dhariwal is one of the largest towns in Gurdaspur District and the place requiring most of our time and effort. It is eight miles southwest of Gurdaspur where we live and the woolen mills have made the place.

The work there has grown in a marked degree; it is an interesting and promising center. Years ago we opened a Primary school there with eleven pupils; it is now a large High School with over four hundred boys.

When our camp was in Dhariwal about a month ago, the staff of the High School gave a dinner which was a very unique affair in that the twenty-one teachers composed of Brahmins, Mohammedans, Sikhs, Aryas, and sweeper Christians all ate and drank together at one long table. All ate the same food, sat side by side while eating it and participated in the after dinner program of poems, songs, speeches etc. This all goes to show that caste is breaking and we hope and pray that in the near future there may be more evidence of progress in this respect.

Dr. Gordon has just completed a new, up to date hostel in connection with this school which will accommodate 100 boys; it is a fine building and was made possible through the generosity of Mr. and Mrs. S. A Fulton of Milwaukee, Wisconsin.

Our Christian congregation in Dhariwal is doing very well; it is self supporting in that it pays the pastor's salary, and its full quota to the work of the Synod and Home Missions. It is an encouraging sight to enter their new church building on Sabbath and see all the benches filled

with clean, well dressed families. This congregation entertained the Synod a few years ago and the Women's Missionary Society entertained the Women's Presbyterial. There is a small girls' school in Dhariwal which we hope will grow as the boys' school did.

Some years ago the New Survey planned to divide Gurdaspur District, making a new Mission station of Dhariwal with a resident missionary and two single lady missionaries. From year to year we live in hopes of this being done but so far a scarcity of missionaries has made it impossible.

IMPRESSIONS OF INDIA

By Nellie M. Gordon

In writing one's impressions of India after a stay of seventeen months in the country, the problem is not where to find material but what to select from the multitude of things that might be said.

From the time we left Colombo, Ceylon, on our long journey up country to the Punjab, through Madras with its beautiful tropical vegetation, and Calcutta with its seething mutitudes, its burning ghats for the dead and its heathen temples, its broad avenues of palatial government buildings and cathedrals, we were filled with awe and wonder. Benares, the holy city of the Hindus, where the gruesome sights connected with the worship of the hideous god Siva, and the sight of the ignorant multitudes seeking purification from sin in the filthy waters of the Ganges, bring a feeling of unutterable depression. In Agra, first by moonlight, afterward by daylight, we viewed the Taj Mahal, one of the most exquisitely beautiful buildings in the world. Delhi is full of places of historic interest. City after city has been built upon or beside the ruins of a former Delhi, until now a "New Delhi," the eighth, is in process of building. All along the way from Columbo to Gurdaspur, where we rested for a time from our journeyings new and strange and varying sights met us constantly.

So it has been through all the months that followed, whether we were in beautiful Kashmir, with its clear mountain streams, lotus covered lakes, wonderful gardens and snowy peaks; or in the Khyber Pass, where the numerous fortifications, and long caravans of camels give one thrills of a varying kind; or teaching the bright and interesting girls at our Avalon Girl's High School in Pathankote for a few months; or at the beautiful hill station of Mussoorie, where it was our privilege to teach for a year in Woodstock College.

But the impressions that are deepest have come through the nearer view of the mission work of our church in the Panjab. It has been my privilege to become personally acquainted with many of our missionaries, to see something of the district missionary's life and work in camp, and to understand better some of the problems and difficulties and the tremendous burden of work that he has to carry because the laborers are all too few. And how the poor little sore eyed, neglected dirty children do haunt one! Also the sad, unhappy faces of so many of the men and women!

But when we see how wonderfully God has blessed our Mission, and how much has been accomplished through the years, with joy we thank God, and pray that the Church at home may be even more faithful in the future than in the past in giving and praying.

A PUNJABI WELCOME HOME

By Miss Emma Dean Anderson

Several of my friends in the home land said to me, "I wish I could be in Gurdaspur when you arrive from America." Since you were not present I am going to try and tell you something of what happened that happy day. I think a large part of the pleasure of furlough is the coming back again.

Emma Dean Anderson's Arrival at the Home in Gurdaspur

The train reached Gurdaspur at ten o'clock New Year's morning. As I stepped out on the platform I found myself surrounded by a great crowd of friends. The pastor and other members of the session and congregation, missionaries, teachers from the Home, servants and a goodly number of non-Christian friends. They garlanded me with beautiful flowers—such a lovely way to show their love and joy in welcoming a friend. We drove home through the Civil station, past the post office, Government school for boys, the city, Dr. Gordon's house, Ladies' House, across the Government camping ground to the Home. How familiar everything seemed! My year and a half in America seemed like a dream.

At the main entrance of the Home, banana and mango trees had been made to spring up during the night and they looked as if they were really growing there. Over the gateway was a red ensign with the word "Welcome" on it. The yard, garden and buildings were all aglow with hundreds of small paper flags in all the colors of the rainbow. These had been secured to ropes, that were tied from tree to tree and from building to building; I never saw anything just like it outside of the Punjab.

India does not need night to display fireworks. As we arrived rockets were tossed up in the air and the women, all dressed in their best, were singing a song of welcome! What a thrill it gave me to see them all once more. The usual Punjabi greeting was given to each one and then I stood while Miss Zink took my picture. Here it is. No one was more glad to see me than our little deaf and dumb Sitari; she was all smiles and seemed to understand without hearing. We all went back to the court yard and there were many things for us to talk over, things in India and things in America. We had a Thanksgiving service in the Church in the afternoon and my reception ended with a grand dinner given by the Misses Hadley and Zink to Dr. and Mrs. Gordon and myself.

How thankful I am that the long journey is over and that I am once more with my dear friends in the Panjab.

A DAY'S WORK IN GURDASPUR DISTRICT

By Miss Fannie C. Martin

A days' work in Gurdaspur District! What day shall it be? Shall I tell of a day spent in the village of Darampur where we were convinced that the women of India rule the home?

The other day we were visiting in a village that had been neglected, not intentionally but of necessity. There were seven Christian families here, nice, bright people. The women gathered close around us, spread their mats and prepared for a lesson. Several men sat at the back while the children and dogs and goats and monkeys all mixed together and at one side the Hindus and Mohammedans gathered. For half an hour we held their undivided attention. Then a group of Christians from a distant village entered the court yard. After they were greeted and seated we proceeded with the lesson. Soon a man came in with a big cooking pot that would hold about twenty gallons. Again the congregation had to discuss where it was best to put this. Woman-like, I became curious and enquired what feast they were preparing for. They said "Labbu's daughter is to become engaged today." I asked to see the girl and Labbu appeared with her in his arms, *a five year old child.* I protested and they assured me she would not really be married for some years but her father thought that on account of the uncertainty of life it was really necessary for him to make this arrangement so that his daughter would be taken care of. I gathered from further conversation that this was a means of getting needed money to pay bills. It was all being done in ignorance, and I told them that I was coming once a month to teach them so they would know better than to do these things. One of the women placed her hands before her forehead and bowed down to touch my feet, the Eastern manner of beseeching one to keep a promise.

We went on to another village where we soon had another congregation of both Christians and non-Christians. A Christian woman with her three children was in this meeting. At the close she asked me to pray for her husband who had been in jail for six months and had eighteen more months to serve. I told her to pray first and I would follow. I never heard a more earnest prayer; she asked that he might come back to them a new man.

In the third village we found but one Christian family, consisting of three brothers. The eldest had lost his wife and had two little children; the youngest was not married; the second brother and his wife had two children of their own, and cared for the two little motherless ones and an old blind aunt. Besides the cooking and other work in the house this young woman had to carry out the ordure from twenty village stables in a basket on her head, empty it in an open space outside the village and work it up in cakes to be dried for fuel. She came in clean garments to the meetings, repeated the Ten Commandments and joined in the singing of the Psalms. So we might go on but this is to be the story of only one day.

All service ranks the same with God; there is no last nor first.
—*Robert Browning.*

Editorial

MRS. JOHN P. WHITE, Editor, 657 South Detroit St., Xenia, Ohio.

A MESSAGE FROM THE PRESIDENT OF THE W. G. M. S.

Dear Co-workers:—

Just one issue after this of our *Women's Missionary Magazine* and we shall be on our way to Monmouth.

A great place truly in which to hold a great convention. Midway between the crowded East and the rushing West, in the very center of our centers of learning. Spacious grounds, splendid commodious buildings.

Guests will take their meals under one roof where old acquaintances may be met and old friendships renewed. There will be close contacts where new friendships may easily be formed; a splendid fellowship of Christian women reviewing the work of the past year and gaining inspiration for the year to come; a great joy in meeting in person so many of our missionaries and members of our capable and faithful board, all so well known but so much nearer and dearer, after four days of breaking bread together and of the days of friendly greeting and hand clasp.

Thousands of prayers are daily ascending to the Great Power House in behalf of those attending the Convention and in behalf of those preparing for places on the program; also for those having the great responsibility of arranging for the comfort and convenience of the guests.

All this will bring an avalanche of blessing and prepare us for a most inspirational and a most devotional convention in June.

Expecting to meet many of you on June 18 and pleading for your daily prayers in behalf of the 1926 convention, I am with a desire to serve you and glorify Him,

Sincerely,
(MRS. E. PAUL) LULU CALHOUN JONES

We are so glad to report the organization of a Prayer Group in 1st Braddock W. M. S. with Mrs. J. C. Walker, 707 Jones Ave., Braddock, Pa. correspondent.

This is the 68th group.

What society will have the 69th?

MRS. W. P. WIEGERING

NOTICE TO DELEGATES

Final arrangements have been made for delegates and visitors to our W. G. M. S. Convention at Monmouth.

Special train leaves Pittsburgh June 17, 1926 at 10:35 p. m. Arriving at Chicago on the morning of June 18 at 9:00. Leave Chicago on C. B. & Q. R. R. at 10:30. Arrive at Monmouth 2:45 p. m.

Those coming from points near Chicago can join our Special and those east of Pittsburgh will join us at Pittsburgh.

Make reservations as soon as you can possibly do so.

Please do not forget to secure a Certificate when purchasing your ticket. In order to secure a reduction of half-fare for the return trip it will be necessary to have 250 Certificates. Get a Certificate whether you

expect to use it or not. A Certificate will be given to all persons paying a one-way fare of 67c or more to Monmouth.

Those from the far west who desire to visit in the east can secure Summer Excursion Rates to Chicago.

Below are one way fares from different points to Monmouth.

New York	via Chicago		$39.16
Philadelphia	"	"	35.92
Baltimore	"	"	34.24
Washington	"	"	34.24
Harrisburg	"	"	32.17
Altoona	"	"	27.45
Pittsburgh	"	"	23.34
Columbus	"	"	17.71
Cincinnati	"	"	16.72
Chicago			6.46
Pullman rates			
Lower berth			7.50
Upper berth			6.00
Drawing Room			27.00

Write to Mrs. W. P. Wiegering, R. R. Sec., 352 Alameda Ave., Youngstown, Ohio, for reservations.

NOTICE TO DELEGATES

Delegates to the W. G. M. S. Convention Monmouth, Ill. will be entertained in homes for lodging and breakfast. Visitors will be entertained in the Girl's Dormitory—McMichael Home for $10.00 during the Convention period.

Delegates wishing entertainment in McMichael Home may have it by paying $10.00. Delegates and visitors please send names to Mrs. R. M. Work, 925 East 1st Ave., Monmouth, Ill.

MAGAZINE SHOWER

We have been asked, Will there be a Magazine Shower at the W. G. M. S. Convention at Monmouth?

We answer certainly, there will be a Shower. For many years it has been the custom to have a special time in the Convention Program for this event. We hope every Presbyterial Delegate will present at least five new subscriptions. We hope every Life Member, will think of this before starting and secure some subscriptions. We hope every visitor will give a bit of help also. And we hope that no woman, who is not a subscriber will leave the Convention until she has become one.

THE MEMORIAL FUND

What has your society done for the Mrs. George Moore Memorial Fund? At the Convention, there will be a report of the gifts which have been received. If your Presbyterial has not been active in this matter there is still time to see that a good offering is sent for this cause.

A WORD TO SUBSCRIBERS

Please renew promptly. We have sent out some notices to presidents of societies, with the names marked of those whose subscriptions had expired, hoping to receive prompt renewals. Many have responded splendidly. Prompt renewals help us, and insure the subscriber receiving all her Magazines. In case of any error, please report at once.

MRS. MARTHA LEAMAN KELSO

It is with sadness that we record the passing of another faithful worker. Mrs. Martha Kelso died March 25th at the home of her daughter Mrs. Dr. S. M. Beck in Dayton, Ohio. Mrs. Kelso was born and reared in Xenia, Ohio, where she was married and where she lived until the death of her husband in 1909.

In the church to which she belonged, almost her whole life, there is a fragrant memory of beautiful Christian service. In the larger capacity, as a member of the Magazine Committee, there is a record of faithfulness.

Few knew or realized the immense amount of labor which the office of Treasurer of the Magazine entailed. Year after year, behind the scenes, she carried on this work with characteristic cheerfulness and faithfulness, until compelled to give up on account of failing health.

At the time of her resignation Mrs. George Moore wrote: "Mrs. Kelso retires after twenty-one years of the most capable and conscientious labor. It is a tedious, incessant and even monotonous task, to be responsible for the names, addresses and funds of such a growing periodical. We know the women of the Church have appreciated Mrs. S. M. Kelso's faithful service."

Those who attended the Xenia Convention in 1916, will remember how she was honored on that occasion. With what surprise she came forward to receive a beautiful pin, set with twenty-one precious stones—pearls and sapphires, in recognition of twenty-one years of unselfish service. She was faithful unto death. Today she wears a crown.

A TRIBUTE OF THE WOMEN'S BOARD TO THREE FAITHFUL TREASURERS

"It is not death to close the eyes long dimmed by tears
To wake in glorious repose to spend eternal years."

Two more of our devoted workers have been called to join the innumerable throng around the great white Throne. Word has just been

received by the Women's Board that Mrs. S. M. Kelso entered into her reward March twenty-fifth, 1926.

The Magazine Committee was reorganized at the general convention held in Jersey City, May, 1895, and Mrs. S. M. Kelso of Xenia, was elected as an additional member. As soon as the Magazine Committee reached its home in Xenia, she was elected Treasurer, succeeding Mrs. J. G. Carson. From July, 1895 she was responsible for the financial management of the Magazine. The numerous letters that she wrote urging women to subscribe for the Magazine can never be counted. Her reports were always correct and exact and adopted with words of commendation at every annual convention. For twenty-one years she served the Women's General Missionary Society of the United Presbyterian Church as Treasurer of the Magazine. Her resignation was accepted at the Xenia Convention in May, 1916, because of failing health and her removal to a distant city. She was greatly missed by members of the Magazine Committee and especially by the members of the Xenia Presbyterial Society by whom she was greatly beloved, not only for her ability as an officer, but for her kindly, womanly characteristics.

The members of the first Board of Directors of the Women's General Missionary Society were elected at the convention held in the Second Church, Allegheny, May, 1886. Its first meeting was held May twenty-fourth of the same year, at which time its organization was effected by electing a President, a Vice President, a Recording Secretary and secretaries of the different departments and a Treasurer.

Miss E. J. Sloan, a member of the Third United Presbyterian Church, Pittsburgh, was elected to the last named office and served continuously from May 24, 1886 to December 10, 1904, at which time she resigned mainly for health reasons. During these eighteen and one-half years Miss Sloan was faithful in season and out of season. Her monthly reports were always ready on time and the auditor of the annual reports always testified to the correctness with which her work was done. She was possessed of rare good judgment and was a forceful Christian character. She believed in doing what was right because it *was* right. She watched the growth and development of the work of the Women's General Missionary Society with prayerful interest and would often say at the Board meetings that the treasury was one great test of the growth and development of the work so that as the contributions and Thank-Offerings increased in value from year to year her heart rejoiced. Although she resigned from the work, she never lost interest in it, so that we feel that the readers of the Magazine would like to think of her as one who had served the Master faithfully and well.

She was called from the earthly to the heavenly home on the eighth of February 1926. Life's journey for her is ended, but her work goes on. She will be greatly missed in her home, especially by her surviving sister. Although for the last few years of her life she had not been very strong, she was always cheerful and happy and ready to think of and help others.

The sympathy of every member of the Women's Board is hereby extended to the brothers and sister of Miss Sloan and the large circle of relatives and friends.

With feelings of regret at the going Home of these two devoted Christion women are mingled feelings of great joy that we were permitted to

serve with them for the upbuilding of the Kingdom of the Master whom they loved so well.

In this connection it seems fitting that we should make mention of the fact that Miss Hazel Flagg was Mrs. Kelso's successor, taking office in 1916 and serving continuously until July, 1925, when the annual convention in session in Boston, Mass., was shocked by receiving a telegram announcing her death.

These three Treasurers handled the Lord's money in such fashion that we know His welcome to each one would be, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

As our minds go back through the years and we think over the precious lives of those who have passed out of sight, let each one, remembering that the time is short and knowing not when the Master will come, say to Him with grateful hearts,

"And I will give my pledge to care
More earnestly for work their hands lay down,
With less for self and more of Christ to share
Their faithful service and their glorious crowns."

MRS. H. C. CAMPBELL
MRS. J. B. HILL
Committee

Foreign Correspondence Continued

EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

AMERICAN MISSION,

Tanta, Egypt

Dear readers of the Magazine:

Wouldn't you like to know about some of the things which are agitating the minds of folks out here in Egypt these days? Well, here is a short resume of a few things that the papers talk about.

THE WEARING OF THE HAT

You know that the men of Egypt wear either a tarboush (fez) or a turban. The latest notion of the student class of Egypt, who for some years past are setting themselves to be the ruling class in spite of their extreme youth and their newest idea, is to discard the wearing of anything but the hat. Needless to say their elders do not altogether agree with them, that is, they are not yet ready to become quite so definitely identified with the Western world. There is as yet no Mustapha Kamal of Turkish fame here in Egypt to say the word and a new reform springs into being, so Mr. Student Class is meeting with many snags and difficulties. However, it is interesting to stand on the side and see what an agitation such as this, which has an element of good sense in it, will amount to. In this land of glaring sunshine the hat would certainly be a much more sensible sort of head gear.

STUDENTS EXPELLED FOR WEARING HATS

As a reply to the movement on foot among students in Cairo to wear hats instead of tarboushes, the Ministry of Education has decided to expel every student who goes to school in a hat. Two students of the School of Medicine have already been expelled for the above reason.

Forty-Third Annual Convention

of the Women's General Missionary Society of the United Presbyterian Church of North America, Monmouth, Ill. June 18-22, 1926

PROGRAM

FRIDAY EVENING

Mrs. John T. Meloy, First Vice President, presiding

Devotional Service—Mrs. Meloy

Greetings—Monmouth Presbyterial

Response—Mrs. J. D. Sands, President Women's Board of Directors

Music

President's Address—"For He hath set the world in their heart"—Mrs. C. Paul Jones.

Music

Presentation of Local Committee

Announcement of Credentials Committee

Presentation of Women's Board of Directors

Presentation of Foreign Missionaries —Mrs. H. C. Campbell

Presentation of Home Missionaries—Mrs. Ada Kerr Wilson

Prayer and Benediction—Dr. Howard Buchanan

Reception

SATURDAY MORNING

9:00—Morning worship

9:20—Business, Adoption of program, Report of Credentials Committee, Roll Call, Appointment of committees. Annual reports with discussion of same

9:45—Recording Secretary—Miss Jennie B. Wallace

10:00—Statistical Secretary — Mrs. D. J. Brown

10:15—Treasurer's report—Mrs. J. B. Hill

10:45—Financial Secretary—Mrs. D. J. Brown

11:00—Thank-Offering Secretary—Mrs. O. H. Milligan

11:30—Quiet Hour—Mrs. Jennie Logue Campbell

SATURDAY AFTERNOON

1:30—Devotional Service
Annual Reports

1:45—Literature Secretary—Miss Elizabeth Milligan

2:00—Women's Missionary Magazine—Mrs. John P. White
Mrs. Fannie F. Moore.

2:15—Junior Magazine—Mrs. Joseph M. Heagen

2:30—Annuity Report — Annuity Bonds, Trust Funds, Wills—Mrs. H. C. Campbell

2:45—Young Women's Secretary—Miss Ida B. Little

3:00—Field Secretary—Miss Mary J. Campbell

3:15—Junior Secretary—Mrs. W. R. McMunn
Awarding of Junior Banner

4:00—Junior Program

4:30—Reminiscences—
Mrs. Jennie Logue Campbell, President 1886
Mrs. Mary Porter Kyle, President 1899
Mrs. R. A. Elliott, President 1917
Adjournment

SATURDAY EVENING

7:30—Thank-Offering—Mrs. O. H. Milligan, presiding

SABBATH MORNING

Worship in Monmouth Churches

SABBATH AFTERNOON

2:30—Memorial Service—Mrs. John P. White, presiding.

3:30—Communion Service — Dr. Thomas H. McMichael, presiding

SABBATH EVENING

7:30—Foreign Missions Night—Mrs. H. C. Campbell, presiding.

MONDAY MORNING

9:00—Morning worship
9:15—Business
9:30—Annual Reports
Parsonage Secretary — Mrs. J. H. Maxwell
9:45—Temperance Secretary—Mrs. W. P. Wiegering
10:00—Discussion of Reports
10:15—Annual Reports (continued)
Indian Secretary—Mrs. J. S. Crawford
10:30—Home Secretary—Mrs. W. S. Cook
10:45—Freedman's Secretary—Mrs. Ada Kerr Wilson
Discussion of Reports
11:00—Women's Association
11:30—Quiet Hour — Mrs. Jennie Logue Campbell

MONDAY AFTERNOON

1:30—Devotional Service
1:45—Program Building and Discussion
2:20—Women's Missionary Magazine—Mrs. John P. White, Editor
2:50—Mission Study Outline and Presentation Methods
3:30—Annual Report of Foreign Secretary—Mrs. H. C. Campbell
4:30—Quiet Hour — Mrs. Jennie Logue Campbell

MONDAY EVENING

Home Mission Night—Mrs. Ada Kerr Wilson, Mrs. John S. Crawford, Mrs. W. S. Cook, presiding
Devotions
Address
Music
Address
Music
Address
Music
Benediction

TUESDAY MORNING

9:00—Morning Worship
9:15—Business
Minutes
9:30—Reports of Committees
Resolutions
Memorials
Place
Credentials
Nominations
Roll Call
Election of officers, members of board of directors, Magazine Committee.
Report of Recommendations Committee
Quiet Hour—Mrs. Jennie Logue Campbell
12:00—Adjournment

TUESDAY AFTERNOON

1:30—Devotional Service
1:45—Mission Study
2:15—Music
2:30—Missionary Pageant
3:15—Report of Poster Committee
Awarding of Silver Cup
Report of Tellers Committee
Introduction of New Officers
4:30—Quiet Hour—Mrs. Jennie Logue Campbell
5:00—Adjournment

TUESDAY EVENING

7:30—Music
Evening Worship
Music
Announcements
Address—Mrs. Edith Morton
Consecration Service—Mrs. H. C. Campbell
Prayer
Benediction

Thank-Offering Department.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

THE THANK-OFFERING BOX

Clean, bright and happy here I live
Upon a mantel shelf—
And feel so cheerful all the day
With every thought of self.

A real Thank-Offering box am I
And joyous days have seen
"For copper, silver, yea and gold
Within my walls have been."

But now, these gifts are doing good
In many needy lands
While here I wait for richer gifts
Given by willing hands.

My owner loves her Lord so well
And all her neighbors too
She gives me something day by day
To spread the gospel true.

She handles me with care, because,
I fill my mission well.
I'm always here for eyes to see
And of God's love to tell.

When others take me up and read
The message that I give,
They stop and think of Him Whose love
And blessings help them live.

And then in gratitude they place
Their gifts within my walls
Where they are safely kept until
"Ingathering Day" next fall.

—Mary Clokey Porter

WHAT EVERY THANK-OFFERING BOX SHOULD BE

Kept in sight, as a constant reminder of God's goodness and mercy. An example in giving to all who may look upon it. A destroyer of selfishness and greed in the Christians heart. An appeal from the spiritually needy in all mission fields. A stimulant to liberal giving as we are able. A voice crying "GIVE—GIVE. until the whole world shall know the Savior. A real blessing box to every holder. It is hard for us to realize that over four months of our Thank-Offering year have passed. One third of the time is gone. Have we found something each day for which we wanted to thank God? We realize that all our blessings are from His hand and we express this gratitude to Him by our gifts put into our blessing box.

At the time of our annual Ingathering we often hear the regret expressed, "Oh, if I had begun early in the year to use the Thank-Offering box, I would have had a larger offering." Too often the boxes are put away so carefully that the owner loses sight of them for many weeks or months maybe.

WHERE IS YOUR BLESSING BOX TODAY?

Is it placed where it can easily be seen? When the day is over and you are recounting your blessings from Him, can you place your gift in the blessing box?

If your box has been put away replace it where it may be in sight as a constant reminder of His goodness to you.

If you can not find it ask the Thank-Offering Secretary of your society for a new one.

Let prayer be the key of the morning, and the bolt of the evening.

—Matthew Henry

PRESBYTERIAL THANK-OFFERING BEARERS

Will each Presbyterial appoint one of its delegates to the General Convention to meet at Monmouth, Ill., to act as Thank-Offering Bearer in the Thank-Offering service.

As soon as this appointment is made, please notify the one appointed

and also send name and address to the General Secretary, 905 Publication Building, 209 Ninth St., Pittsburgh, Pa.

THANK-OFFERING QUESTIONS

The following questions will prove helpful for the Thank-Offering part of the monthly program—

1. What is a Thank-Offering?
2. When and where was the first offering given by the Women's General Missionary Society?
3. What prompted the first call to the women of the church to give a Thank-Offering?
4. What response was made to the first call for an offering?
5. How and to what objects is the Thank-Offering disbursed?

LITERATURE FOR THE SOCIETY PROGRAM

To be ready for the Thank-Offering next fall we must be sowing the seed plentifully now. The very best place to do this is in the regular monthly meetings of our societies.

Have something interesting to present each time. Don't let the members of your society have a chance to forget Him the giver of their gifts.

The following leaflets will help you in your program building. Try them.

The Home Council—The Thank-Offering Box
A Thank-Offering Service in Assiut
Egyptian Givers
Why I Give a Thank-Offering
The First Thank-Offering at Ezel
What is a Thank-Offering?
Our Thanksgiving and Praise—Book Mark
The Christian's Song of Thanksgiving
Mrs. Morgan's Quarter
How To Settle The Missionary Problem
History of the Thank-Offering
A Daughter of Tyre
Life Membership Fund
Thank-Offering Questions for Monthly Program (10 in set)
Why Three Hindu Girls Give Thank-Offerings
The Evolution of the Jug Habit
Duties of a Thank-Offering Secretary
Lost Thank-Offering Boxes
At Life's Daily Crossing
Why Give a Thank-Offering
Our Thank-Offering
Gratitude
Prayer Our Best Preparation

JUNIOR

Three Junior Maids.
Esther's Thank-Offering
The Junior Thank-Offering—Why?
The Missionary Potato
What a Child's Penny Did in Saving Souls
Prayers in Verse
Little Joe's Thank-Offering
A Gift That Was Not A Gift
The Boy's Thank-Offering
"Self-Denial Week"
The Gift Without the Giver
Ella's Missionary Bank
Mollie's Mite Box
Why every Junior Should Give A Thank-Offering

Life Members

710. Mrs. J. S. Kunkle, Seattle, Wash. By 1st U. P. W. M. S., Seattle.
712. Mrs. Frank Lasker, Seattle, Wash. By her niece, Mary Louise Sawhill.
713. Mrs. Joseph Greer, (In memoriam). By a friend.
714. Eva Wilt, Kennard, Pa. By the Y. W. M. S. of Kennard.
715. Miss G. McCartney, Sharon, Pa.
716. Mrs. S. M. Morrow, Lincoln, Nebraska. By a friend.
717. Louise Martin, Beaver Falls, Pa.
718. Alice Martin, Beaver Falls, Pa.
719. Mrs. Sarah Vandervort, Beaver Falls, Pa.
720. Mrs. Jean Shillito, Beaver Falls, Pa.
721. Mrs. Olive Jamison, Beaver Falls, Pa.

722. Rev. H. Ray Shear, Frenchburg, Kentucky.
723. Mrs. Bert Plummer, Beaver Falls, Pa. By Beaver Falls Y. W. M. S.
724. Mrs. T. G. McAulis, New Castle, Pa.
725. Eva Baird, Lowellville, Ohio. By her family.
726. Mrs. Mary Mahan, New Brighton, Pa.
727. M. Isabel Gorman, New Brighton, Pa. By Mrs. O. C. Caughey.
728. Velma Dick, Portersville, Pa. By Y. W. M. S. of Oak Grove Church.
729. Mrs. W. S. Smith, Ellwood City, Pa. By Wurtenburg W. M. S.
730. Mrs. W. L. Timblin, Ellwood City, Pa. By Wurtunburg W. M. S.
731. Mrs. W. H. Christy, Crafton, Pa.
732. Mrs. Mara Louise Parks, New Castle, Pa. By 1st New Castle W. M. S.
733. Mrs. Madge Fisher Armstrong, Portersville, Pa. By Oak Grove Y. W. M. S.
734. Mrs. Ruth Ballard, Placerville, Idaho. By her Mother, Mrs. Laura Paull.
735. Isabelle Hill, Stanwood, Iowa. Mrs. May F. Stewart, of Robison Church.
736. Mary Estelle Robertson, Cario Egypt. By Mrs. May F. Stewart, of Robison Church.
637. Margaret J. Fehlman, Sangla Hill, India. By Mrs. May F. Stewart of Robinson Church.
738. Mrs. J. Howard Clarke, (In memoriam). By her family.
739. Jane Logan, Philadelphia, Pa. By Margaret Reed.
740. Anna Kroll, Philadelphia, Pa. By Y. W. M. S., Seventh Church.
741. Mrs. S. J. Anderson, Philadelphia, Pa. By W. M. S. of Boulevard Church.

JANUARY 1, 1926

742. Mrs. Paul Haas, Youngstown, Ohio
743. Maude P. Eggleston, Spokane, Washington. By her sisters, Mrs. W. A. Stewart and Mrs. W. H. Crow.
744. Margaret N. Heazlett, Coraopolis, Pa. By a friend.
745. Mrs. Jane Booth, Pittsburgh, Pa. By Mizpah Class of Chartiers U. P. Church.
746. Mrs. J. O. Campbell, East Liverpool, Ohio.
747. Alice Winbigler, Monmouth, Ill. In memory of her sister, Julia Winbigler.
748. Florence Jones, R. N. Jheum, India.

BEGINNING FEBRUARY 1, 1926
ENDING MARCH 1, 1926

1. Mrs. E. L. McKee (In Memoriam). By her daughter, Miss Margaret C. McKee.
2. Mrs. Charles Hart, Kansas City, Kans. In memory of her son, Charlie.
3. Janet White McClure, Blairsville, Pa. By her friend, Winona Steele.
4. Maude I. Johnston, Alliance, Ohio. By her mother.
5. Mrs. John S. Stoner, Thomas, Pa. By Mount Prospect Women's Missionary Society.

BEGINNING MARCH 1, 1926
ENDING APRIL 1, 1926

6. Mrs. Ed Sechler, Portersville, Pa. By Oak Grove W. M. S., in memory of Mrs. Mary Mershimer.
7. Mrs. Daniel MacDearmid, Providence, R. I. By her niece, Mary C. Stewart.
8. Mrs. W. O. Kenagy, Coin, Ia. By her husband.
9. Mrs. Paul T. Hope, Mercer, Pa. By Y. L. M. S. of Second Mercer.
10. Mary Margaret McWhirter, Mercer, Pa. By Y. L. M. S. of Second Mercer.
11. Mrs. Mary Miller McQuiston, Portland, Ore. By her husband, Rev. D. W. McQuiston.
12. Margaret A. McDill, Coulterville, Ill. By a friend.
13. Mrs. John C. Findley, Monmouth, Ill. By her sister.
14. Nelle McKelvey, Monmouth, Ill.

CORRECTION

284. Mrs. Vera Getty Welch, by Young Women's Missionary Society of Ingram U. P. Church.

CORRECTION OF SENIOR LIFE MEMBER IN 1925 ROLL

458. Mrs. H. H. Parrish, Cambridge, N. Y., made a Life Member by her children instead of by the Y. W. M. S.

Young Women's Department.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIM:—TO DO RIGHT—FOR DUTY'S SAKE;
MOTTO:—"NEVER MIND THE CHANCE THAT IS PAST
WATCH FOR THE NEXT OPPORTUNITY AND QUALIFY YOURSELF TO BE ABLE TO SIEZE IT."
YOUNG WOMEN'S SPECIAL WORK FOR 1925—1926

Support of Pasrur, India, Girls Boarding School, $4,350. Salaries—Home: Matron of Dormitory, Frenchburg, Kentucky. Superintendent of Jubilee Hospital, Miss Eva Johnson, R. N., Henderson, N. C. City Missionary, Miss Laura Sawhill, Spokane, Washington, $2,680. Salary—Foreign (new); Mrs. Ruth Lobaugh Walker, Gore, Abyssinia, $800.00. Total askings $7,830.

Each Society is asked to contribute at the rate of $1.00 per member.

RUMORS!

Rumors come to our ears of new societies being in the process of formation. Let us hope that every one becomes a reality. We are glad to report another new society in Mansfield Presbyterial, the *third* this year.

Fairmount Park, Canton, Y. W. M. S.—Members, eleven. President, Bernice McCullough.

These Canton societies are busy helping to supply needs at different mission stations at home and abroad.

Other societies newly reported are: Steubenville Presbyterial, Salineville Girl's Mission Circle, 19 members. President, Mrs. Helen G. Hill.

Cedar Rapids Presbyterial, Goldfield Alta French Guild. Monongahela Presbyterial, Homestead Kings Daughters, 16 members. President, Gladys Sellers.

In a few days, it will be known whether we have more than 454 societies. Last year we reported a shrinkage. Do not become discouraged if the gain is not large this year since several *non-reported* societies of last year were found on investigation to be really *non-existing*. Please help your secretary of young women to keep a clean roll. Keep her informed of gains or losses.

What congregation will be the first to report a new society for the 1927 report? Bedford Avenue, Canton gained that distinction last year. The June issue of the Magazine will be the first opportunity for this announcement. Such news would need to be in hands of the general secretary not later than May 4 if you wish it published in the June number of the Magazine.

A RALLY REPORT

Miss Ruth Zaugg, Young Women's Secretary of Mansfield Presbyterial, tells of a sectional rally held Feb. 23, at First Church, Canton. Representatives from the other three Canton societies attended the service. Each of the societies made a contribution to the program, either by song, talk or special prayer. Europe of today or the immigration question was presented in an address by Mrs. Bow. Later she exhibited articles bought in Europe. The matter of difference in price for the American product as compared with the European was interesting. Pictures of places visited while in Europe were on display. Of course refreshments made the fellowship more pleasing. So delighted were those in attendance with the meeting that they plan to hold another such rally in May and perhaps quarterly thereafter.

Accounts such as the above are presented for your encouragement. Remember that one of the points for the winning of the presbyterial pennant is an annual rally or sectional rallies where the former is not practicable.

BLANKS AGAIN!

Yes, we are not through with them yet! Of course your society received *two blue blanks* and a letter of in-

struction. On one blank you recorded your accomplishments of the year in so far as able. On the other blank, you recorded the same things for your own use. Or, did you think it did not matter if you omitted doing this? The treasurer and secretary are the responsible parties to see that the blank is sent forward promptly to the presbyterial secretary.

Now, all of this work may seem useless and tiresome, but it is the means taken by the general officers to keep a line on individual societies and gather data essential to the work. No other way except by personal correspondence or visitation is open by which to gain the desired information and neither one of these is practicable. So much for a reason for having a questionnaire.

A secretary seeing that the treasurer's responsibility on the report had been discharged remarked on how easy it was to write in a few figures. No doubt we have all felt the same way. Yet did we stop to consider that the treasurer had been *working* on *her report all year?* Each month she balanced her figures and presented her reports to the society.

Not *one-half* but *all* the *report* should be in process of gathering the *year through.* Every member of the society should be making her contribution to the society's welfare. But *does every member know* what her society is expected to submit in the way of a report? She *should* know in order to do her part.

Not until a very few years ago were *two* blanks sent to each society. The duplicate, held by the secretary who is the guardian of important papers should be understood by each member. Early in the year the society should note what it reported the year just closed. Month by month the aim should be to outdistance that done the previous year. "If you will read the blank through you will find that *money* is *only one* of the *considerations.* Your desires and motives as missionary society members are challenged. Your mental moral and spiritual sides are called to answer. It may be that you are called to know more, to pray more, to be more faithful. Or a more definite service is requested.

If we are stockholders in a big enterprise, we watch closely when quotations rise or fall. As members of the missionary society, we are stockholders in the biggest business on earth. It is the most worthwhile and the most far-reaching. Should we not show the keenest interest then in our society and its progress?

At your first meeting after reading this, will you not take a portion of your business period to get acquainted with what you were supposed to have done last year and compare it with your actual accomplishments as sent in by your treasurer and secretary? Then each month refresh your memory and note progress.

Perhaps too long the financial side of the work of the society has been the only one considered important. Let us correct our way of thinking and consider the development of the individual member as vital, also.

If you think of any way to improve the annual blank, will you not send all suggestions to the general secretary early in the year, not later than October or the first of November.

Again would we urge every society to work the year through to be sure to be ready to report before April 5, 1927.

NUTSHELL LIVES

Broadmindedness is one of the boasts of the day. If a person is inclined to be a little careless in her way of thinking or living, she boasts that she is broadminded. Nothing narrow about her! She compares herself with her mother and grandmother and exclaims on how narrow they were! She proclaims herself an intellectual because she has no de-

cided moorings. Everyone is old-fashioned but herself, this gloriously free, untrammeled person! To think differently from her is to be about as narrow as a string! Do you ever hear similar boasts?

It may be your own life comes up for criticism. You are a regular old-fogy because you have certain ideas about style or amusement or what a school should be or the interpretation of scripture or devotion to certain churchly duties or that every woman who is a Christian should show her Christianity by the service she renders individually and with others. This so-called broadminded person hoots at you from every angle and gloats in her *breadth* of thought!

This same broadminded woman is in danger though of being her own ruin. A definite volume spread out too thin may lose all depth and result in—nothingness. There are more dimensions important than simply breadth.

At the same time, we wish to avoid the simply narrow or nutshell type of life. We may so restrict ourselves that we lose all breadth. We may become modern Pharisees and burden ourselves and others with unnecessary and foolish boundaries. Some are bound by their four walls. A certain work must be done on a certain day if fellowship with a friend or enjoyment that is healthful must be denied. Darning, mending, cleaning have unnecessarily kept some lives from a chance to grow. Then, a multitude of outside duties which are good perhaps, but not the best may so take up one's time that the beauty and usefulness of the home are destroyed or at least limited. Just enjoying life may so obsess one that she can see nothing else. Did you ever invite some one to put herself in the way of real development and she would put you off with some trivial excuse? "I am not especially interested in what you offer" is often the tenor if not the actual words you will receive in answer. "We can spend our days within the limits of our own petty affairs or we can seek the greater good of mankind. We grow as we give ourselves more room in which to expand!

Mary Lyon, founder of Mount Holyoke College, was a woman with a mind broad enough to encompass the world in her thought and narrow enough to consider the individual girl or woman. She conceived the idea of college for women to help free them from narrow lives. A liberal education she would offer to them. No doubt those of her day criticized her bold action and wild vision. The years however have proved that Mary Lyon was no idle dreamer. She said "There are those who travel all their lives in a nutshell" but she was not one of them.

We have many young women today who are vitally concerned about their own well being but little thought is expended on others. Now is the time to prove our Christianity. Today is all we can count on. Yesterday is past and tomorrow may not come.

May none of us be nutshell livers.

Methods

Bible questions and answers have appeared in the Magazine for three or more years. One society, the First Denver, held a "Bible Quiz Contest" at its March meeting. Each member was instructed to study the questions and come prepared to take part in the contest. This might be an innovation for other societies. At the same time, Bible knowledge would be gained.

How find a suitable time for a special prayer service, using the Prayer Cycle as a basis? Most societies say it cannot be done in this age of business. The Hazel Bennett So-

ciety of Mt. Lebanon has placed it between the business session and the program of each monthly meeting. With open Prayer Cycle, each one or as many as will are expected to make definite petition. More of the members are thus learning to pray in public and to pray for definite objects. You know the command is: "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." If our young women become praying women a long step will have been taken towards properly manning our mission fields.

Testamentary Department

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

MRS. EMMA MOSSMAN

Another one of our annuitants passed from service to reward on February 25, 1926. Emma Buchanan was born in Albia, Iowa, and died in Sterling, Kansas.

In 1879 the family moved to Welda, Kansas where she became a charter member of the United Presbyterian Church.

In 1883 she was united in marriage to Mr. A. F. Mossman of Welda, where she resided until 1918, when she moved to Sterling.

In 1910 their only child, a daughter, a student in Sterling College, died, and in 1915 she was again bereaved by the death of her husband.

She united with the Church at a very early age in Garnett and from that date until the close of her life she took an active interest in all the work of the Master, especially along lines of missionary education and Sabbath School work. She was a teacher of a Sabbath School class for forty-five years.

She planned that when her work here was ended that her interest should still be manifest by the use of the money which she took out at three separate times as annuities. Her first bond was in 1918. She was so well pleased with the business way in which Mrs. Hill conducted this matter that in 1919 she took another, and in 1920 a third. The principal of all these bonds was to be used for foreign mission work, when she would no longer need the income.

The United Presbyterian Church has lost a loyal, devoted adherent. Who can tell how many souls she has been instrumental in bringing to a saving knowledge of Jesus Christ? We commend her example to all who read this brief notice, of a consecrated life and a triumphant entrance into the better country.

"In Christ shall all be made alive."

FREEDMEN'S QUARTER

Sabbath School Special

By Assembly assignment the Sabbath school offerings for this quarter, April, May and June, go to our Freedmen's Work.

The object selected as most pressing in the work is a boys' dormitory at Henderson, N. C.

Your Sabbath school may have its name on a door plate on one of the rooms of the new boys' dormitory, and at the same time render a great service to the mission work among the colored people.

THE PLAN

1. Every Sabbath school contributing as much as $300 will have its name on a door-plate of one of the rooms in the new dormitory.

2. Any Sabbath school not able to do that much, but contributing a lesser sum, but not less than $50, will have its name along with others on one of the door-plates.

What will it mean to provide a room in this new dormitory?

It will mean two colored young men all the time, new ones succeeding those that have graduated, through the years, being trained for Christian service for their race, their country and their church—an ever widening stream of influence that only eternity can reveal.

There is no finer missionary opportunity!

There is no truer patriotism!

For further information write to Rev. R. W. McGranahan, Secretary Department of Work Among Negroes, 209 Ninth Street, Pittsburgh, Pa.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

The outstanding event of our work since the April Magazine was published, is the awarding of the estimate for part of the equipment of the Mary Clokey Porter Girls' Boarding School to the American Seating Company. We have ordered, crated for export shipment from the American Seating Company through their office in Pittsburgh the following list of goods: 115 pupils desks, size No. 2; 85 pupils desks, size No. 3; 145 pupils desks, size No. 4, also 20 tablet arm chairs and 399 chairs for seating the chapel. These are made in sections, two and three in a group. One double pedestal desk, ten chairs for seating office and platform in the chapel, one swivel desk chair and one table for the platform and chapel at a total cost of $3,681.10.

You might be interested in knowing what our procedure is in all such cases. Miss McMillan, Mr. Bell and Miss Meloy first sent us a list of things they would like to have. They had a catalogue of the American Seating Company over there, so they wrote just giving us the numbers and pages of the articles they had selected. As above stated we then took it up with the office in Pittsburgh which sent a very courteous gentleman to our Board Rooms as many times as necessary. He prepared beautiful estimates with pictures of all the chairs and tables and desks, and a blue print of the chapel, showing the proposed arrangement for seating, and doing everything in first class shape, which we sent for approval to Tanta. On the very day that we sent the estimate and the specifications, Miss McMillan wrote and in general accepted the entire suggestions that had been made. The order was then given and they began at once to crate the goods. The price quoted includes the crating and delivers them on the dock for shipment by steamer to Alexandria. The Mission will attend to the shipment from Alexandria to Tanta by rail.

In addition to the foregoing we have also sent out a splendid steel range at a cost of about two hundred and fifty-two dollars. This also was to be crated and delivered at the dock in New York. On both of these orders we get a discount for cash. I am sure you will rejoice with us to know that Mrs. Hill has the money to pay for these goods promptly, as soon as we are notified of their safe arrival in New York. Then we will have to pay the cost of transportation so you can add a good deal to the above items, for we have to pay for the cubic feet of space occupied on the steamers, and we do not know what the Egyptian railroads will charge.

It was considered best to have the kindergarten desks and chairs made in Egypt. We have just returned from a visit to one of our Pittsburgh stores where we purchased all the other equipment for the two kindergarten rooms which Miss McMillan says will accomodate fifty pupils, and we will try to send out the very latest equipment because the Juniors, as you will remember, furnished the money not only for equipment of the kindergarten but for payment of that much of the cost of the building. We think it is a lovely thing that the Juniors of America are providing a kindergarten department and its equipment for the little ones in Egypt who will be privileged to attend the Mary Clokey Porter Girls' School.

You will readily imagine the other things that will be needed, a piano for the music room, furniture for the reception room for the persons who come to interview the teachers, furniture for the office, equipment of all kinds,—cupboards and tables and chairs and everything needed for a kitchen, tables and chairs and everything needed for a dining room.

None of the cupboards in an Egyptian building are built in. They are all portable, not built in as they are in our American kitchens and dining rooms. Then there is a living room to furnish for the missionaries apartment and that is all, for you know the missionaries furnish their own rooms, but missionaries come and go and are transferred from one location to another so the living room must be furnished permanently by the Board who owns the property.

We are delighted with the response that has been made to our request for rugs. In the near future a list of donations will be printed in the Magazine. Meanwhile we need a gate-leg table and a floor lamp, and we also need large heating stoves to heat the dining room, because you know there are no furnaces in any of our Egyptian buildings. A nice rug of some kind for the living room is also very desireable. The rag rugs that we are receiving so generously would hardly be nice enough for a permanent living room for missionaries where they are to receive all their guests.

Every housekeeper knows the amount of china that will be needed for two hundred people and the flat silver, utensils of all kinds for the kitchen, linen of all kinds for the dining room, etc., etc. All the letters we are getting speak of what a beautiful building it is and what a landmark it is in Tanta and what a suitable monument it is to the one whose name it bears, as well as to the name of our Saviour in whose name and for whose sake all our work in Egypt is undertaken. It had been thought that they might be able to open in June, but circumstances have developed which has postponed the regular official opening until September. If any of the readers of the Magazine are planning to go to Egypt this autumn, plan to be in Tanta in September and attend the opening of that school which has been prayed for and worked for, for more than fourteen years. We expect sometime in the near future to print a splendid report of the building committee, showing the work that has been accomplished and that all bills are paid.

Miss Lucia Dwight left the Moody Institute in Chicago where she had been taking a course, to join the deputational work under the direction of Dr. Taylor. She contracted a very severe cold and was obliged to give up the deputational work, although she was needed very badly, and is at present in Columbia Hospital, where she is recuperating.

Miss Carrie Buchanan is still under the care of Dr. Howard Kelly of Baltimore and is still taking treatment. The lady who accompanied her from Egypt to America was obliged to return to Scotland for family reasons, but her devoted friend, Mrs. Reynolds, who was with her in Egypt for a long time, is now with her in Baltimore.

You will be sorry to learn that Dr. A. F. Grant of our Tanta Hospital, who went to Baltimore to attend a medical conference, was taken ill with pleurisy and was obliged to become a patient in the John Hopkins Hospital for some time. We are glad to report that he is now recuperating and hope that he will soon be in a normal condition.

To the regret of all, Miss Ruth Work has been obliged to leave the P. M. I., on account of neuritis in her left shoulder and trouble with the toe of the same foot which we had fondly hoped was fully restored when she left America. After a stay of five or six weeks in a hospital in Egypt it was decided by the doctors in Assiut that she must go to England and put herself under the care of an orthopoedic specialist. As she has a sister living in Manchester, not far from Liverpool, the Board gave consent by cable, so that at this writing Miss Work is in England. She was accompanied on her journey by the Rev. Mr. and Mrs. Fairman, who were go-

ing on their furlough. Do not forget to pray that she may be speedily restored to normal health and strength and thereby enabled to take up the work to which she has given so many years of her valuable life.

The people in Sialkot, and especially those connected with the hospital made the arrival of Dr. Hunsberger and Dr. Simpson an event of very great importance. A big banner of welcome was put up at the station, a brass band was in attendance and all the people, native and American, who were within reach had gathered to welcome this returning party. If Dr. Hunsberger ever had any doubt of the love of the Indian people for her and the great need there was for her services in Sialkot Hospital she certainly had all such dispelled by the warmth of her welcome.

Dr. Simpson was eagerly welcomed and longed for at Jhelum.

When Mrs. Hill and the writer were in India in 1910, there was a piece of property between the Good Samaritan Hospital, Jhelum and the main road, which the missionaries desired very much to have added to the hospital property. In fact some time before we went there they wanted it and thought it could be bought for a certain sum of money. In order that there might be no delay the money was sent, but from one delay and another they were never able to buy any of that land until this year. Although the money went out in 1908 or 1909 they have just been able to secure part of it during the year 1925, for which we are just as thankful as our workers in Jhelum are. There is still a piece that we need, which, in the Lord's good time, we will be able to secure.

Miss Beale and Miss Lincoln are expected in America some time in April. We are so glad that Miss Lincoln was able to go at this time because Miss Beale really had been very ill and Miss Lincoln's trained ministrations will be a great help.

Quite a number of our beloved India missionaries are on their way home and many of them are stopping off to visit the Holy Land and Egypt, en route.

Miss Edna Ward is very much improved in health and is now able to take the place which was assigned to her at the annual meeting.

Miss Soule, Miss Turk and probably Miss Denny are expected home on furlough from the Sudan this spring.

We have not yet heard whether the Sudan is undertaking any part of the enlargement of the Girls' Boarding School, Khartum North. The plans they had adopted, as we have said before, would cost $75,000.00. There was only $20,000.00 of New World money available, so we authorized the Mission to use that twenty thousand as far is it would go and not to put any additions to the school that would cost more than the sum of money in hand.

The Foreign Board reports that it has secured a doctor for a term of three years to go to the George Memorial Hospital in Addis Ababa, and that it has consented to allow Dr. Lambie to return, for health reasons, this spring.

No date has as yet been fixed for the return of Miss Ruth Beatty, who is to be located in the George Memorial Hospital, Addis Ababa. She is now taking a maternity course in the Magee Hospital in Pittsburgh.

There are fewer applicants this year than for many previous years. There were two who were elected last autumn with the understanding that they would sail in 1926. We have not yet heard what their plans are. We hope they are not changed.

Miss Ella B. Downie, who was home in this country on account of the illness and subsequent death of a beloved sister, finds it impossible to return to Egypt this year, very much to the disappointment and regret of the Egyptian Mission.

The Lord has reduced the ranks of our workers in India and in Egypt in a very unusual way. Death and marriage have brought about many changes, in addition to much ill health which has caused the return of missionaries from both countries. Will you not unite with us in prayer that all who come home for health may be speedily recovered; that vacancies caused by those whom He has "promoted higher" may be filled speedily by those whom He shall thrust out to His great harvest field so that the work may not suffer for lack of persons adequately prepared to carry it on? To this end will you unite with us in prayer that the blessing of the Holy Spirit may descend in fullness all over our Church, at home and abroad, that doctors and trained nurses, normal teachers, evangelistic missionaries and industrial missionaries may come forward and offer their lives and their services to the Master who has redeemed them, so that they may tell His story to people in far away lands?

Will you pray that missionary societies everywhere may increase in numbers and membership until every woman whose name is on the session roll shall also have her name enrolled as a member of some missionary organization?

Will you pray that the Spirit of divine wisdom may be given to the members of every Board in our Church as they struggle with the need of enlarged budgets to adequately support and maintain the work that was made possible by the New World Movement?

Will you pray that Boards that have the responsibility of electing missionaries may be so led and guided that only those whom the Lord has called shall be chosen?

Will you pray that every Board in the Church may be enabled, through the contributions of the Lord's people, to present annual reports without deficits to the coming General Assembly?

Will you pray that the General Assembly of our Church and the annual convention of the Women's General Missionary Society may both be noted, above everything else for the spirituality of their meetings?

Will you pray that those who are travelling over the bosom of the mighty deep may be carried to their desired havens in safety; that the health of all the Master's representatives at home and abroad may be precious in His sight; that bereaved and stricken hearts may be comforted; in short that in His own time and way the Master will so bless every member of our Church that it may have grace to undertake larger and greater things for Him during the year upon which we are just entering than in any other year in our history?

Freedmen's Missions.

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg Pa.

Anniversaries are the order of the day in this department. Rev. W. G. Wilson celebrated his 25th year of Mission work on the 26th of February and Chase City (Thyne Institute) will celebrate its 50th anniversary, the last week in May. Both missions report larger enrollments and the work advancing along both literary and industrial lines. The winter has been unusually cold and it has required nearly twice as much fuel to heat the buildings as was needed in former years.

Canton Bend reports that the work has progressed as well as could be expected. The students are not hard to interest in their work as they are eager to learn and to improve. The sewing teacher, teaches the sewing

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that is best suited for the children and tries to have the girls take pride in neatness and cleanliness. The smaller children do the simple kinds of sewing and the larger pupils make garments and do other work which is needed in the homes. The finishing classes make all the garments they wear. The domestic science teacher trains the girls to prepare and serve meals and to do well all kinds of house work, such as cleaning, bed making and whatever may be necessary in good house keeping. Mother's meetings are held each Friday afternoon when the mothers are taught sewing, reading, writing and general home economics. These meetings mean much to the women. They sing, recite, and quote passages of scripture. Some of them have never "said any speeches" before and it is delightful to hear them. Special meetings were held in February and many came out and made a public profession of their faith. Eight students were baptized and became members of our Church and they are expected to grow up into influential members of the Church and community. Prairie reports her church obligations and New World Movement pledges met in full. A series of meetings held in March resulted in twenty-five conversions, with eleven to join our church. Dr. C. H. Johnson, who served so long and faithfully as principal at Miller's Ferry, conducted the meetings.

The work at Riceville is progressing though there has been quite a bit of sickness. There is a real live Missionary Society and some of the members go where there is sickness, as nurses.

The girls here, as well as the women, are much interested in sewing and were proud of the garments they made which were on exhibition at the joint meeting with Athens. All our missions ask for the prayers of our societies. *Please take notice!* The report from the sewing room at Thyne Institute reveals a busy months' work, the making of some fancy slips and aprons, five dresses, five long table cloths and finishing the quilting on the last quilt. They are waiting now for the material and pattern to make the dresses for the twelve senior girls. These are to be finished for Commencement. A number of "Thyne" girl graduates are filling positions in the neighboring schools and are doing creditable work.

The work at Athens is most satisfactory. In the Domestic Science department the different grades prepare and serve nice dinners. "Pork chops, baked tomatoes, potato salad, hot rolls and peach pie" was one of the menus and other dinners equally good were served during the month. The sewing room is turning out creditable work and the children here as elsewhere are interested in turning out neat articles. Townsville had a good month and is most grateful to the Northern friends for donations of new material thread and etc. The second hand clothing has proved a great blessing. Many of the people would have suffered but for the comfort received from these packages and barrels.

O Almighty God, Who hast made of one blood all nations of men for to dwell on all the face of the earth, and didst send Thy blessed Son to preach peace to them that are far off, and to them that are nigh; grant that all the people who sit in darkness and the shadow of death may feel after Thee and find Thee; and hasten, O Lord, the fulfillment of Thy promise to pour out Thy Spirit upon all flesh, through Jesus Christ our Lord.—Bishop Cotton.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

For Home and Foreign Study Books, and helps for each, see pages 571 and 572 of the April Magazine, and also the same pages for other literature supplies.

As we are beginning the new fiscal year for 1926-1927, we have thought it advisable to call attention of societies again to the budget system of securing funds for the work of the Women's General Missionary Society.

The following is a facsimile of the Budget Cards, and directions for using them.

SAMPLE BUDGET CARD

Budget of the
Women's General Missionary Society
of the
United Presbyterian Church
of North America

Mark with an X in space opposite the amount you will pay monthly.

.....$.....	Per month
.....$5.00	Per month
.....$4.00	Per month
.....$3.00	Per month
.....$2.00	Per month
.....$1.50	Per month
.....$1.00	Per month
.....$ .75	Per month
.....$ 50	Per month
.....$ .25	Per month

If you wish to pay a sum not mentioned on the card, write it in vacant space.

Signed .....

Address .....

HOW TO USE THEM

Origin—Budget Cards were first used by the Women's Missionary Society of Sterling, Kansas. The first year showed splendid results.

Where to Secure Budget Cards—Literature Department, 904 Publication Building, Ninth Street, Pittsburgh, Pa.
Budget Cards, 35 cents per hundred.
W. G. M. S. Envelopes, 25 cents per hundred.

How to Use Budget Cards—

1. Secure cards from Literature Department.
2. Make a careful list of every woman and young woman in the congregation.
3. Divide into groups and make personal canvass, each one marking with an "X" amount to be paid monthly to Woman's Missionary Society or Young Woman's Missionary Society. (NOTE: Never distribute cards).
4. Each contributor receives twelve envelopes marked with her name and the months of the year.
5. Each month the contributor encloses the amount suscribed in the envelope and brings to the monthly meeting. If absent it may be placed in the offering on Sabbath.

How to Make the Budget—

1. When canvass is completed work out the Budget for the year. Every department of the W. G. M. S. should receive a contribution.
2. The following items should be found in the Budget of every missionary society:
   - Foreign or Home Missionary salary.
   - Foreign Department.
   - Home Department.
   - Freedmen's Department.
   - Indian Department.
   - Ministerial Relief.
   - Parsonage
   - Temperance
   - Isaiah 41:6 Fund
   - W. G. M. S. Expense Fund (at least five cents per member).
   - Presbyterial Expense Fund.
   - Contingent Fund (local society).

   (NOTE—The Thank-Offering is never included in the Budget. It is a free-will offering).
3. Make a poster of the Budget for the year and place it where every woman may see where the Budget is spent.

Results—

1. Increases amount of monthly offering in missionary societies.
2. Does away with the word "dues" and becomes a monthly offering.

3. Every woman in the congregation, by her gifts, becomes a part of the W. G. M. S.
4. Brings in the money promptly.
5. Makes the work of the Treasurer less complicated.
6. Envelopes serve as reminder of amount due also a receipt when paid.

In connection with the "Budget Cards" you will need the Contribution Envelopes for Women's, Young Women's and Junior Missionary Societies. The Budget Cards are five cents per dozen or thirty-five cents per hundred. The Contributions Envelopes are twenty-five cents per hundred.

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

Miss Elizabeth McMillan formerly missionary in Oklahoma Presbytery, and who has been laid aside by illness since last October, has fully recovered, we are happy to report. At the request of Colorado Presbytery Miss McMillan has been appointed missionary to work in the home mission congregations in that Presbytery. She has been working in the bounds of Canon City congregation for the past month. Special meetings were held by Dr. W. J. Calhoun of Loveland, Colo. Miss McMillan writes "the whole congregation has been revived and fourteen persons won for Christ and the church. Six new members were added to the Sabbath School, nine to the Juniors and two to the Women's Missionary Society. During the month one hundred and forty-nine calls were made. The report closes with "I am just praising God for restoring me to health, so I can be active in His service."

Miss Sarah E. Loucks of Evansville, Ind., has been appointed missionary in Gary, Ind. She writes: "This is a vast and needy field and we covet your prayers that we may be used largely to bring the unsaved to a saving knowledge of our Lord."

Miss Theresa Lippert, missionary in San Francisco Presbytery, who has been caring for an invalid mother for a year or more, and who is now improved in health, can give part time to the work. She has been appointed to work under the pastor and session of the second church, San Francisco.

Oklahoma Presbytery has applied for a missionary for the presbytery, but so far we have been unable to find the missionary.

Mr. J. L. Beatty, architect of Pittsburgh, Pa., was sent to Frenchburg, Ky., to inspect the new Hospital before final payment was made. He reports the building completed in a very satisfactory manner. Also a number of little things added that were not called for in the contract. Frenchburg Hospital now has twenty beds, seven in the old part and thirteen in the new. Two wards of three beds each, one ward of four beds and the remainder single rooms. The best part is that Dr. Mitchell now has an office, a reception room and a private room for herself. Not all of these in one, as formerly. Dr. Mitchell reports the nurse, Miss Myra Lawton "is doing very good work, makes a pleasing impression on the people and is always friendly and considerate." What more could you ask?

Mr. Beatty looked over the church lot, where we hope to erect a new building this summer, and also made the trip to Ezel where the question of site for the new school building was looked into. You will hear more of both these proposed new buildings, later.

Dr. J. Knox Montgomery of Muskingum College, will give the commencement address at Ezel the evening of May 19th., when sixteen pupils will graduate from the eighth grade. He will also give the commencement address at Frenchburg the morning of May twentieth.

Treasurer's Report For Months of February and March 1926.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work: Orphans's Home	Women's Asso. Work: Home for Ag. People	Women's Asso. Work: Columbia Hospital	Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
Albany	25.00																		25.00
Allegheny	1225.00	1395.00	492.00	186.00	285.00	141.00	181.00	208.00	187.00	130.00				37.00	352.00	1090.00	224.00		6033.00
Beaver Valley	562.00	80.00	321.00	112.00	158.00	41.00	46.00	84.00	53.00	20.00				15.00	27.00	199.00	26.00		1644.00
Big Spring	41.00	189.00	1.00	18.00	84.00	7.00	6.00	5.00	6.00	8.00	1.00	1.00		4.00	6.00	1.00			273.00
Boston	50.00	200.00						5.00		3.00					6.00				264.00
Butler	60.00	82.00	27.00	5.00	33.00	10.00		102.00	50.00		15.00			15.00	12.00	200.00	30.25	200.00	841.25
Caledonia	89.00	184.00	81.00	87.00	40.00	20.00	10.00	112.00	20.00		9.00	9.00	8.00	11.00	17.00	1.00	60.00		608.00
Chartiers									13.00	1.00					1.00		14.50		14.50
Chicago	26.00	200.00	11.00	6.00	6.00	1.00											2.62		265.00
Cleveland	10.00																7.00		12.62
College Springs	81.25	182.00	18.75						1.00	4.00				8.00	9.00				239.00
Colorado	9.00	75.00	5.00	5.00	5.00	8.00	2.50		2.00					2.00	2.00				131.50
Concordia		10.00	5.00	2.00	5.00												4.30		28.00
Conemaugh		28.00					10.00												42.30
Detroit	281.00		126.00	35.00	60.00	42.00		30.00	33.00	5.00	8.00	7.00		6.00	15.00				648.00
Frankfort		72.25	12.00																84.25
Garnett	10.00	86.00		5.00	5.00			6.00	5.00										78.00
Hudson		231.00												5.00	1.00				231.00
Idaho	7.00	9.00	5.00	1.00	2.00	1.00			2.00	1.00	1.00			2.00					31.00
Illinois, Southern																	6.00		6.00
Kansas City	41.00	52.00	6.00	4.00	3.00	9.00	8.00	10.00	9.00		6.00	7.00	6.00	6.00	1.00		15.25		183.25
Keokuk			16.00	1.00	10.00	2.00				1.00				2.00					82.00
Kiskiminetas	53.00	55.00	53.00	5.00	35.00				20.00	2.90		5.00		4.00	5.00		2.00		219.90
Lake	72.00	284.00	68.00	22.00	105.00	16.00	5.00	58.00	5.00	1.00					4.00		5.00		609.00
Mansfield		14.00	18.00	12.00		4.00		8.00	4.00			2.00				150.00			207.00
Monmouth	45.00	214.00	57.00	16.00	26.00	4.00		15.00	90.00	20.00				3.15	1.00	226.00	6.00		619.15
Monongahela	925.00	2905.00	1105.00	150.00	360.00	60.00		325.00	16.00						50.00		65.00		6055.00
Omaha	11.00		2.00	6.00	11.00	15.00			85.00	13.35					3.00	150.00			214.00
Philadelphia	411.00	400.00	724.00	144.00	114.00	83.00	169.00	186.00	3.00	10.00				11.00	37.00	2.00	155.50		2534.85
San Francisco	50.00	75.00		3.00			30.00						20.00	4.00			5.00		180.00
Steubenville	58.53	261.75	68.00	40.00	45.00	25.00	5.00	45.00											563.28
Texas		18.75							6.00	2.00				6.00					18.75
Uncompahgre	3.00		3.00		6.00	6.00								10.90			5.00		32.00
Vermont	31.00		42.00	16.00	16.00												137.00		115.90
Westmoreland								13.00	5.00	2.00				10.00					5.00
Xenia		870.00		7.00	5.00	2.00										400.00			551.00
Cochranton Cong.		180.00																	130.00
Mr & Mrs Archie Morrison																			400.00
New Wilmington Cong.		400.00																	400.00
Norris Square S. S.		200.00																	200.00
North Bend Cong.		525.00																	525.00
Rochester [illegible] Cong & S S		100.00																	100.00
Sparta, Cong.		200.00																	200.00
2nd Washington, Ia. Cong.																			150.00
Walton, S. S.		100.00														150.00			100.00
Dr & Mrs W P Wiegering		400.00																	400.00
Warmspring, Cong.	18.00		12.00	18.00	12.00														50.00

Friends	100.00																		100.00
Friends	100.00																		100.00
Du Bois W. M. S.																		411.74	411.74
Mrs. Gladys S. Pardee	100.00																		100.00
Annuities																		5600.00	5600.00
Returned on Loan																		46.73	46.73
Parsonage Repayments						6085.88													6085.88
Interest			50.00							122.81									172.81
Investment Income																		2798.83	2798.83
Legacy																		158.53	158.53
New World Com.																12191.99			12191.99
Egyptian Missionaries																	160.00		160.00
Refunds	89.18		46.89	9.00	9.00														154.07
Individuals, Classes, etc.	262.00	100.00	2.75														10.00		374.75
TOTAL	4740.96	9627.75	3318.89	860.00	1340.00	6582.88	472.50	1175.00	553.00	341.06	40.00	31.00	34.00	162.05	549.00	14760.99	940.42	9215.83	54744.83

Mrs. J. B. Hill, Treasurer, 1531 Denniston Ave., Squirrel Sta., Pittsburgh, Pa.

MISCELLANEOUS GIFTS FOR FEBRUARY AND MARCH

Mrs. G. H. Gilmore	$30.00
Aspinwall Sabbath School	2.75
Mrs. Angie R. Mellon	35.00
Shushan Sabbath School	30.00
Mars Sabbath School	1.00
William Pritchard	25.00
Mrs. W. A. Songster and Son	3.00
Mary J. Inches	35.00
Dorcas Class, Rochester, N. Y., S. S.	10.00
Lucile Harmon	75.00
King's Daughters' Class, Fowler	13.00
Primary Dept. Walton S. S.	5.00
Mrs. C. A. Ewing	50.00
Gifts through Dr. Maria White	50.00
Bloomington, Indiana, Sabbath School	10.00
Total	$374.75

PARSONAGE REPAYMENTS FOR JANUARY & FEBRUARY

Slovak Calvinist, Cleveland Ohio.	$105.94
Grinnell, Iowa.	69.38
Beaumont, Cal.	98.88
Ontario, Oregon	38.00
Meridian, Pa.	50.00
Sebring, Ohio	55.50
Waterford, Pa.	106.00
Roberts, Idaho	27.75
Brownlee Woods, Youngstown, Pa.	154.66
Oneonta, New York	316.75
First, Cincinnati, Ohio	60.00
Prosser, Washington	89.70
Savannah, Ohio	53.00
Kenton, Ohio	75.33
East Toledo, Ohio	70.65
Florence Ave., Los Angeles Cal.	112.13
Shedd, Oregon	30.00
Second Spokane, Wash.	82.39
Granger, Wash	70.65
Colorado Springs, Colo.	105.94
Twelfth Philadelphia, Pa.	70.63
South Omaha, Nebraska	46.00
Second, Cleveland, Ohio	154.67
Weiser, Idaho	35.00
Second, East Liverpool Ohio. (final)	512.13
Freeport, Pa.	188.44
Fourth, Akron, Ohio	590.00
Four Mile, Beaver, Pa.	111.00
Hutchinson, Kansas	83.25
Military Ave., Detroit Mich.	80.04
Kenton, Portland, Oregon	100.00
Third, St. Louis, Mo.	94.17
Cuyahoga Falls, Ohio	82.50
The Community Church San Francisco, Cal.	39.96
Interest on Checking Acct.	10.51
	$3970.95

PARSONAGE REPAYMENTS FOR MONTH OF MARCH, 1926

Boyden, Iowa	$ 58.86
First, Akron, Ohio	74.50
Third, Rock Island, Ill	116.00
Norfolk, Va.	164.79
Brooklyn, Cleveland, O.	82.40
Scottdale, Pa.	94.17
Moundsville, W. Va.	70.63
Prosser, Wash.	43.00
Lakewood, Ohio	141.25
Ontario, Oregon	19.00
Monroe, Iowa	166.52
First, Wichita Kansas	70.63
Weiser, Idaho	30.00
Second, Spokane, Wash.	82.39
First, Akron, Ohio	117.71
First, Cincinnati, Ohio	30.00
Meridian, Ohio	31.92
South Omaha, Nebr.	138.00
Indiana Harbor, Ind.	105.94
First Toledo, Ohio	166.50
East Toledo, Ohio	23.55
North Ave., Baltimore, Md.	77.70
Community Church, San Francisco	39.96
Twelfth, Philadelphia, Pa.	70.63
Beaumont, Cal.	98.88
	$2114.93

Mrs. J. D. Sands,
Acting Parsonage Secretary

A TRIBUTE TO MRS. McELWEE ROSS

Westmoreland Presbyterial desires to pay this tribute of love and respect to the memory of Mrs. McElwee Ross, who was called from labor to her reward on January 16, 1926.

She had been a most faithful and helpful member of this presbyterial for twenty years. Regular in attendance, wise and judicious in counsel, and always ready to take her share of responsibility in preparing and carrying out the program of our regular meetings.

Although frail in body, her spirit was strong and radiant, and brought cheer and comfort into the lives of all with whom she was associated.

As president of Westmoreland, she had but recently entered upon her term of office; but the energy and efficiency with which she began the work was a pledge and prophecy of better and larger things to come.

Her work was finished and the Master said, "Well done, good and faithful servant, enter thou into the joy of the Lord." Her body sleeps in the sunny south, the home of her childhood and young womanhood, there to rest until that glorious morning of the ressurection, when the trumpet of the Lord shall sound and the dead in Christ shall be raised up. As a presbyterial we feel this loss as of a sister beloved, most keenly, and we are admonished to work more earnestly and diligently, for the task is great and the time is short. Our days are numbered "Be ye also ready."

Another circle that mourns the loss of this elect lady is the congregation of which her husband, Dr. McElwee Ross is the pastor and where she so faithfully and sacrifically labored. The last Wednesday she was on earth she attended prayer meeting. Before the following Wednesday she was with that great throng of the redeemed, who sing praises unto Him, who have washed their robes and made them white in the blood of the Lamb. The family circle we commend to the God of all comfort who doeth all things well.

Life, we have been long together,
Through pleasant and through cloudy weather.
'Tis hard to part when friends are dear,
Perhaps will cost a sigh—a tear.
Then steal away, give little warning,
Choose thine own time, say not, Good night,
But in some brighter clime, bid me, Go morning.

Mrs. F. D. Finley, Turtle Creek,
Mrs. W. R. McGeary, McKeesport,
Mrs. Thos. Simpson, East McKeesport,
Committee.

RESOLUTIONS ADOPTED BY THE WOMEN'S MISSIONARY SOCIETY OF THE MEMORIAL UNITED PRESBYTERIAN CHURCH AFTER THE DEATH OF MRS. W. J. TAYLOR

WHEREAS, God in his wisdom has so suddenly called to himself our friend and sister in Christ, Mrs. Elsie A. Taylor, and

WHEREAS, The shock of her sudden going away from us is all but overwhelming, and leaves us without ability to express our inner feelings, but

WHEREAS, We must, even though the words be inadequate, place on record our sense of loss, therefore,

BE IT RESOLVED,

I. That we bow in submission to His will, and

II. We sympathize with, and commend to the loving comfort and care of the Father, the sorrowing husband and daughter, and

III. We place a copy of these resolutions upon the Minute Book of our society, and forward another copy to those so sorely bereft.

Not till the loom is silent,
And the shuttles cease to fly,
Shall God unroll the canvas,
And explain the reason why
The dark threads are as needful
In the Weaver's skilful hand
As the threads of gold and silver
In the pattern He has planned!

—Selected

MAGAZINE QUIZ

Answers in this Magazine

1. What is Presbyterianism?
2. How many Mission Boards in the U. P. Church?
3. How many members are on the Women's Board?
4. How have prayer and personal work gone together in the Sudan?
5. What have the "Power Houses" meant to India?
6. Who was hungry to hear God's word.
7. What per cent of Sudanese women are illiterate?
8. How many "breads" were served at the school dinner in Sayo?
9. What Mission School has been furnished with new equipment?
10. Who will give the commencement address at Ezel Kentucky?
11. What two people are making a tour of our Foreign Mission Fields.
12. Who will lead the Quiet Hour at the Monmouth Convention?

MONONGAHELA NATIONAL BANK

Chartered May 1st, 1888

Wood Street & Sixth Ave., PITTSBURGH, PA.

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PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Emma Dean Anderson, 1881 ..... Gurdaspur
Miss Ruth I. Ardrey, 1924 ..... Gujranwala
Miss Helen Artman, 1920 ..... Sialkot City
Miss Agnes Ballantyne, 1925 ..... Sialkot
Miss Hannah H. Beale, 1920 ..... Rawalpindi
Miss Kathryn Beattie, 1920 ..... Sialkot City
Miss Minnie Beatty, 1912 ..... Sargodha
Miss Hazel Bennett, 1908 ..... Gujranwala
Miss Rebecca Jean Black, 1921 ..... Sangla Hill
Miss Lois Boyd, 1918 ..... Sialkot
Miss Therese Brownlee, 1922 ..... Badomali
Miss Edna Broyles, 1919 ..... Gujranwala
Miss Mary Evelyn Cathcart, 1925 ..... Sialkot
Miss Henrietta Cowden, 1905 ..... Sialkot
Miss Laurella Dickson, 1897 ..... Pasrur
Miss Margaret Fehlman, 1918 ..... Gurdaspur
Miss Bessie Fleming, 1918 ..... Sargodha
Miss Ella M. Gordon, 1898 ..... Campbellpur
Miss Vida J. Graham, 1922 ..... Pathankot
Miss Nancy Hadley, 1904 ..... Zafarwal
Miss Evva P. Hartig, R. N. 1924 ..... Jhelum
*Miss Kate A. Hill, ... Sargodha
Miss Zarra S. Hoon, 1921 ..... Rawalpindi
Miss Flora E. Hormel, R. N. 1925 ..... Sialkot
Miss Janette Howland, 1921 ..... Lyallpur
Dr. Reba C. Hunsberger, 1921 ..... Sialkot
Miss Flora Jameson, 1908 ..... Sangla Hill
Miss Mary Kyle, 1904 ..... Pasrur
Miss Olive Laing, 1912 ..... Sialkot City
Miss Mary F. Lincoln, R. N., 1919 ..... Sargodha
Miss Mary E. Logan, 1891 ..... Jhelum
Miss Eleanor Maconachie, R. N. 1909, Pathankot
Miss E. Josephine Martin, 1896 ..... Pathankot
Miss Jane E. Martin, 1905 ..... Taxilla
Miss Fannie C. Martin, 1895 ..... Gurdaspur
Miss Mary R. Martin, 1890 ..... Sheikhupura
Miss Maude Mitchell Miller 1925 ..... Sialkot
Miss Henrietta Moore, 1898 ..... Pathankot
Miss Sara Moore, 1917 ..... Sangla Hill
Miss Esther Moyer, 1924 ..... Lyallpur
Miss Jean B. Morrison, 1895 ..... Abbottabad
Miss Margaret L. Murdoch, 1924 ..... Sargodha
Miss Elizabeth McCahon, 1875 ..... Sialkot City
Miss Lillian McConnell, 1902 ..... Lyallpur
Miss Rose A. McCullough, 1879 ..... Gujranwala
Miss Janet E. Nesbit, 1925 ..... Gujranwala
Miss Viola May Nourse, R. N. 1923 .... Sialkot City
Miss Willa Ramsey, 1921 ..... Pathankot
Miss Laura Reynolds, 1924 ..... Badomali
Dr. J. P. Simpson, 1902 ..... Jhelum
Miss Kate E. Spencer, 1918 ..... Sargodha
Miss Emma M. Staufler, 1925 ..... Sialkot
Miss Lorena B. Taylor, 1922 ..... Sangla Hill
Miss Vivian L. Trimble, 1921 ..... Sheikhupura
Miss Evelyn Tromans, 1923 ..... Pasrur
Miss Edna Ward, 1923 ..... Sargodha
Miss Ruth A. Warnock, 1918 ..... Pasrur
Miss Georgia Wengart, 1919, ... Zafarwal
Miss Josephine White, 1884 ..... Rawalpindi
Miss Carrie Worman, 1921 ..... Campbellpur
Miss Gertrude E. Zink, ... Gurdaspur

NOW IN THIS COUNTRY

Miss Roma Beatty, 1909 ..... Shadyside, Ohio
Miss Lois Buchanan, 1910 ..... Monmouth, Ill.
Miss Elizabeth M. Caldwell, 1918 .....
....%Mrs. S. C. Reynolds, Beaumont, Calif.
Miss Mary J. Campbell, 1884 .....
.....626 Baltimore St., Waterloo, Ia.
Miss Florence Jones, R. N., 1920 .....
%Mrs. Amalong, 443 Ella St., Wilkinsburg, Pa.
Miss Mary A. Lawrence, 1893 .....
.....713 Ridgeview., Bellevue, Pa.
Miss Louise Scott, 1916 .....New Wilmington, Pa.
Miss Mabel C. Stewart, 1915, New Wilmington, Pa.
Marla White, M. D., 1886 .....
.....314 Boyles Ave., New Castel, Pa.
Miss Dora B. Whitely, 1911 .....
227 North Jefferson St., Canonsburg, Pa.
Miss Cynthia Wilson, 1875 .....
66 North Chester Ave., Pasadena, Calif.
Miss Rosa T. Wilson, 1886 .....
66 North Chester Ave., Pasadena, Calif.

EGYPT

Miss Ella M. Barnes, 1911 ..... Cairo
Miss Jean S. Campbell, 1923 ..... Cairo
Miss Ida Cabeen, 1909 ..... Alexandria
*Re-Appointed

*Mrs. Mary K. Coventry, 1918 ..... Cairo
Miss Anna B. Criswell, 1905 ..... Assiut
Miss Mary F. Dawson, 1922 ..... Cairo
Miss Gudrun C. Estvad, 1925 ..... Cairo
Miss Davida Finney, 1914 ..... Assiut
Miss Minnehaha Finney, 1894 ..... Tanta
Miss Ella M. Barnes, 1911 ..... Cairo
Miss Alta Grace French, 1925 ..... Cairo
Miss Elsie French, 1909 ..... Zagazig
Miss Dora Giffen, 1920 ..... Fayoum
Miss Martha Glass, 1921 ..... Alexandria
Miss Alice Grimes, 1924 ..... Cairo
Miss May Holland, 1913 ..... Benha
Miss Isabelle Hosack, R. N., 1912 ..... Cairo
Miss Rena Hogg, 1896 ..... Assiut
Miss Lucy Lightowler, 1921 ..... Alexandria
Miss Helen J. Martin, 1914 ..... Cario
Miss E. Roxie Martin, 1901 ..... Cairo
Miss Sara B. Meloy, 1923 ..... Tanta
Miss Jeanette McCrory, 1916 ..... Benha
Miss Carol McMillan, 1906 ..... Tanta
Miss Lillian McClelland, 1923 ..... Monsurah
Miss Helen Noordewier, 1921 ..... Beni Suef
*Miss Marion Paden, 1920, ... Zagazig
Miss Frances M. Patton, 1922 ..... Monsurah
Miss Venna R. Patterson, 1924 ..... Cairo
Miss Mary Estelle Robertson, 1923 ..... Cairo
Mrs. Rachel Tracy Selver, 1925 ..... Cairo
Miss Edna Sherriff, 1920 ..... Cairo
Miss Jane C. Smith, 1922 ..... Luxor
Miss Marie F. Tait, 1925 ..... Cairo
Miss Margaret A. Smith, 1872 ..... Cairo
Miss Anna Y. Thompson, 1871 ..... Cairo
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Elizabeth S. White, 1924 ..... Cairo
Miss Laura B. Walker, 1904 ..... Luxor
Miss Ida B. Whiteside, 1924 ..... Luxor
Miss Margaret Work, 1924 ..... Cairo
Miss Ruth Mary Williamson, 1924 ..... Cairo
Miss Laura B. Wright, 1921 ..... Fayoum
Miss Ruth Work, 1904 ..... Assiut

NOW IN THIS COUNTRY

Miss Margaret Bell, 1901 .....Tarkio, Missouri
Dr. Carrie M. Buchanan, 1893 .....
....1909 Eutaw Place, Baltimore, Maryland
Miss Ella B. Downie, 1913 .....
1886 E. 97th St., No. 27, Cleveland, Ohio
Miss Lucia Dwight, 1919 .....
.....307 S. 19th St., St. Joseph, Missouri
Miss Alfretta Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Dora Mason, 1918 .....
.....1428 Elm St., Wilkinsburg, Pa.
Miss Evelyn McFarland, 1919 .....
.....New Wilmington, Pa.
Miss Rose Smith, 1923 .....
.....192 Pleasant St., Rochester, Pa.
Miss Nellie C. Smith, 1911 .....
.....R. D. 13, Grove City, Pa.
Miss Ethel L. Weed, 1919 .....
912 E. Second Ave., Monmouth, Illinois
Miss Florence White, 1919 .....
.....311 West Main St., Grove City, Pa.
Miss Esther W. Wilson, 1919 .....
.....1128 Third Ave., New Brighton, Pa.

SUDAN

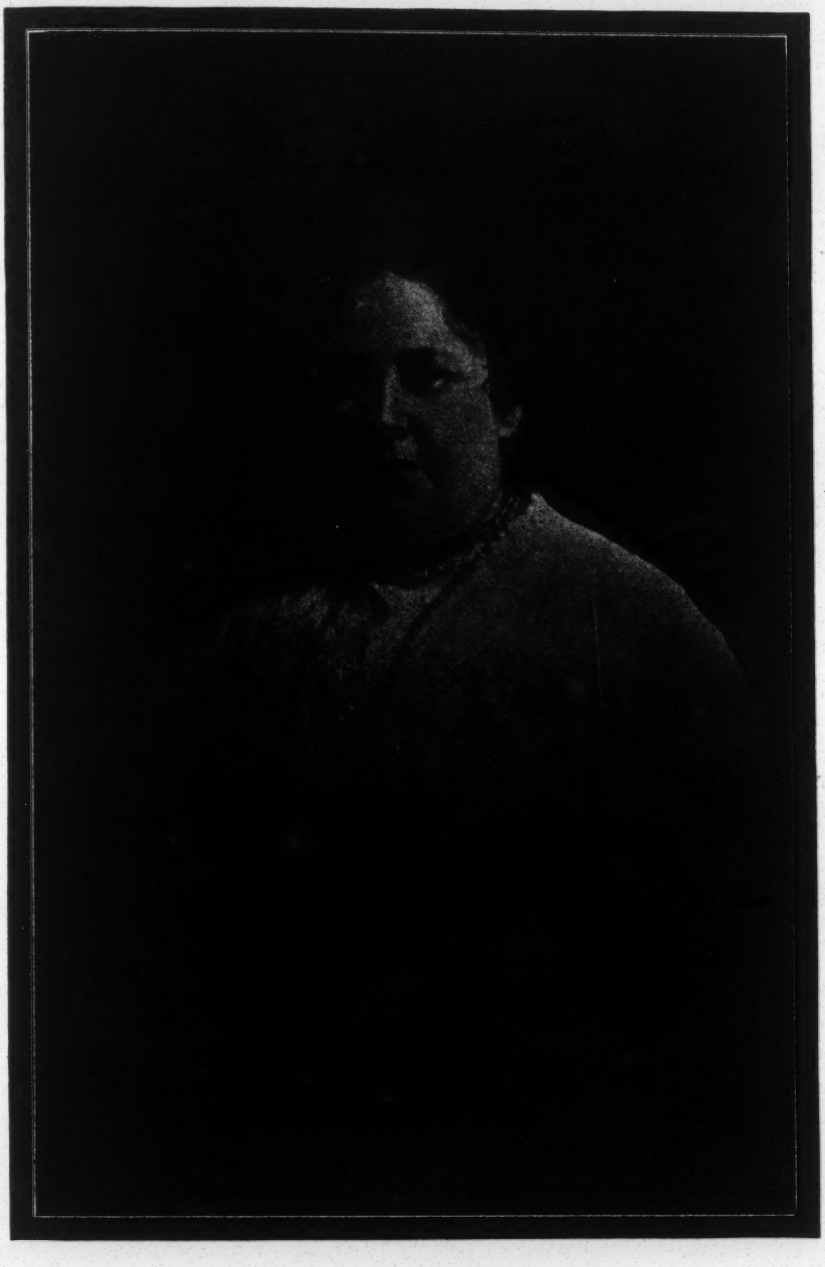
Miss Mary Cole, 1919 ..... Wadi Halfa
Miss Una Cole, 1918 ..... Wadi Halfa
Miss Luella Denny, 1922 ..... Omdurman
Miss Elsie E. Grove, 1912 ..... Khartum North
Miss Mary Frances Herron, 1922, Khartum North
Miss Ray Huffman, R. N., 1924 ..... Nasser
Miss Mary Jane McKnight, 1922, Khartum North
Miss Aulora McIntyre, 1910 ..... Khartum North
Miss Kathryn MacKenzie, 1919 .... Khartum North
Miss C. Blanche Soule, R. N. 1921 ..... Nasser
Miss Frances Turk, R. N., 1921 .... Khartum North
Miss Madeline E. Wilson, 1924 .... Khartum North

ABYSSINIA

Miss Viola May Bayne, R. N., 1924 ..... Addis Ababa
Miss Isabel Blair, 1922 ..... Saye
Miss Florence Davidson, 1922 ..... Addis Ababa
Miss Hazel Ewing, R. N., 1923 ..... Addis Ababa
Miss Elizabeth McKibben, 1924 ..... Saye
Miss Florence D. White, 1923 ..... Addis Ababa
Mrs. Ruth Lobaugh Walker, 1923 ..... Gore

NOW IN THIS COUNTRY

Miss Ruth C. Beatty, R. N., 1920, Reedsville, Pa.



Cut furnished from Mrs. George Moore Memorial Fund

MRS. J. H. MAXWELL

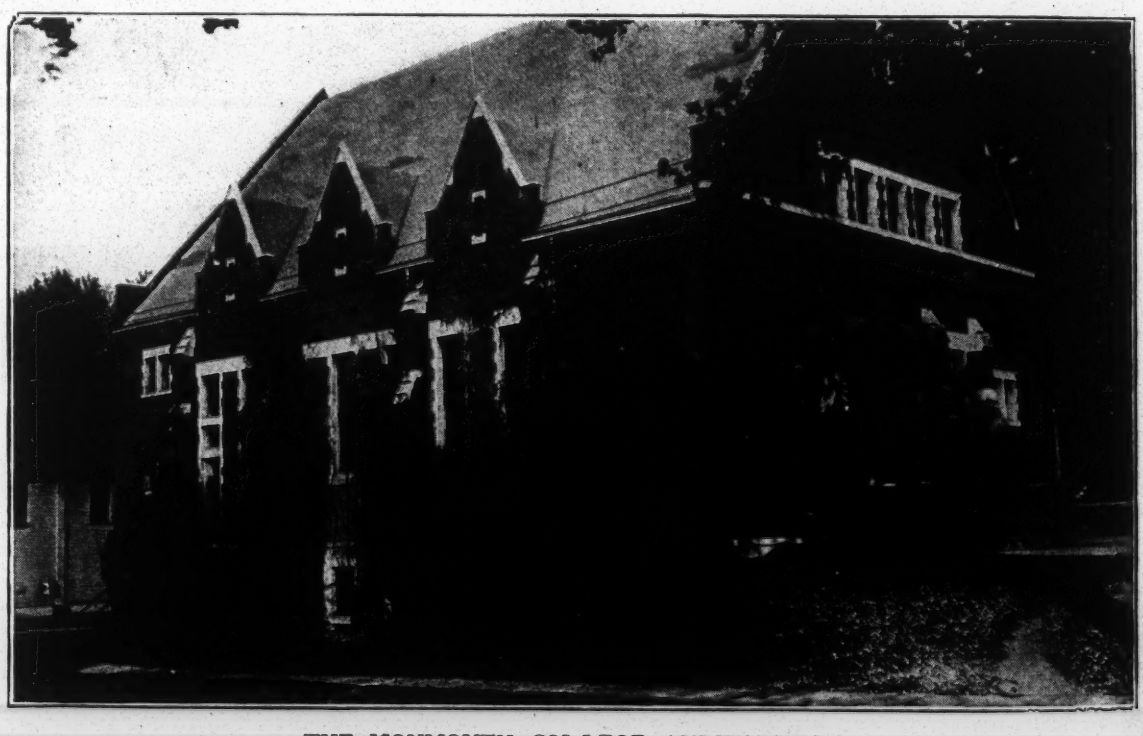
Parsonage Secretary of Women's Board

Entered eternal life April 15, 1926

President
MRS. PAUL JONES
Des Moines, Iowa

First Vice President
MRS. J. T. MELOY
Evanston, Ill.

Second Vice President
MRS. ANNA STODDARD
Boston, Mass.



THE MONMOUTH COLLEGE AUDITORIUM

In this historic chapel of Monmouth College the National Convention of the Women's General Missionary Society will convene this month.